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ONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

THAILAND RECRUITS LAY APOSTLES

RELIGIOUS SPIRIT IN RED CHINA

mission bulletin

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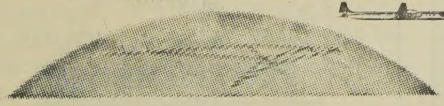

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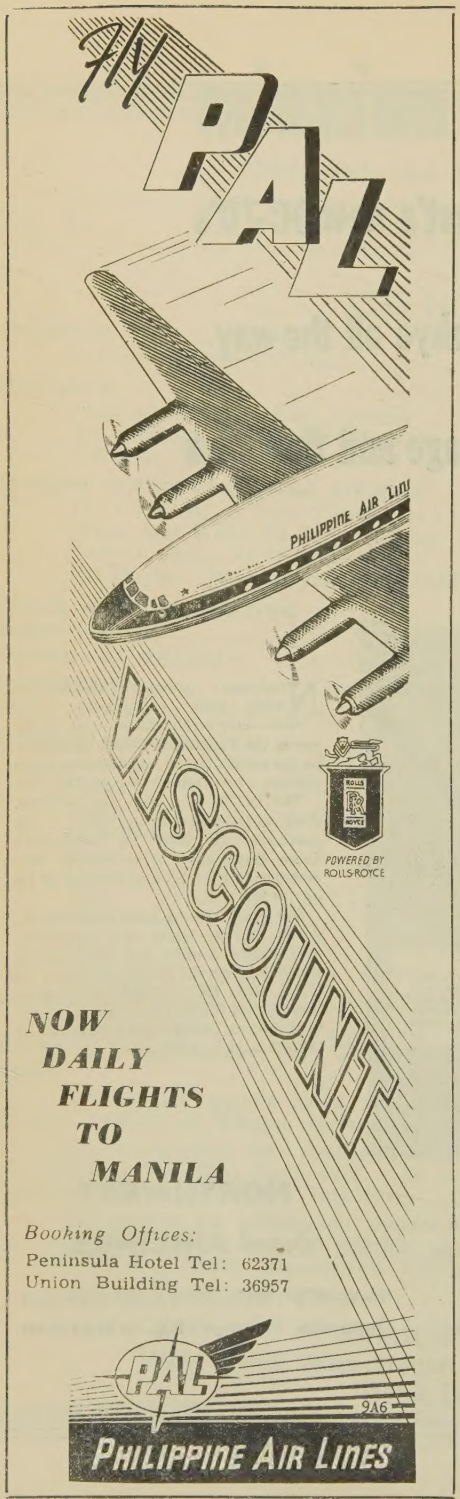

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Editorial

CATHOLIC SCHOOLS IN ASIA

A rather disturbing attitude toward private education has recently developed in several countries in the Far East. Spurred on by either extreme nationalism, militant communism or religious fanaticism, several State and National governments have determined to nationalize all private schools within their jurisdiction.

The most serious threat to Catholic schools in Asia has occurred in Ceylon and several states of India.

In Ceylon, a proposal has been put forward by a Buddhist committee which calls for the nationalization of all private schools receiving government aid. Publication of the Buddhist Committee report sparked a campaign by a group of fanatic Buddhists (the island's dominant religious group) to convert Ceylon's Catholic schools into Buddhist institutions.

Communist legislators of the South Indian state of Kerala have proposed legislation which would make all teachers government servants and would force all Catholic schools in the state to draw their faculties from a seniority list compiled by the Red regime. Local committees, predominantly communistic in ideas and personnel would supervise all school administration.

Kerala's sixteen Catholic Bishops have warned that such legislation is part of a Red-sponsored plan to spread and strengthen communism in India.

The Minister of Education in the Indian state of Andreh Pradesh has recently stated that he considers the nationalization of schools there "not only desirable but necessary," while in Madhya Pradesh, a Hindu document has called on the state government to deny recognition to Catholic schools.

Granted that this threat to Catholic education is serious in only two countries so far, namely Ceylon and India, nevertheless interested groups in many other countries of the Far East are closely watching the outcome of these anti-private education campaigns. If they are successful then Communists, ultra-nationalists, and strong religious organizations in these countries will be emboldened to follow this precedent and attempt to seize control of their educational systems for their own totalitarian purposes.

This situation, then, clearly has serious and far-reaching consequences upon the missionary work of the Church in the Far East. By denying the right to private education, these supposedly democratic governments not only strike at the basic guarantee of freedom of conscience which they have pledged to uphold, but also attack a fundamental teaching of the Catholic Church, and all Christian religions.

Only recently Our Holy Father, Pope Pius XII, spoke out strongly against the dangers inherent in state monopoly of education. In an address to the First Assembly of European Private Schools the Pope extolled the virtues of private education and clearly defined the Church's teaching on this subject.

The Holy Father placed the family first in the hierarchy of rights in education. He said the school is merely an extension of the family's proper function of forming the human personality and that even the community itself serves as a kind of school in this task. But the state as a political power, may intervene only in a supplementary role to insure the necessary effectiveness of the action of private organizations, the Pope declared.

"While this intervention is sometimes legitimate," the Pope said, "when the action of individuals is incapable of satisfying the needs of the whole community, still it is harmful when it deliberately supplants competent private initiative."

"A state which takes to itself exclusively the task of education and prohibits private organizations and independent groups from assuming their responsibilities in this field, makes a claim which is incompatible with the fundamental requirements of the human person. The ideal of the freedom of the school is admitted by all political regimes that recognize the rights of the individual and the family," he said.

"Far from considering the private school as a complement subordinated to the political power, it is necessary to grant it a real independence in its own function, and the right to inspire family principles which govern the growth and development of human persons, without forgetting the necessities imposed by the social domain," the Holy Father continued.

The Pope then noted several ways in which the state concerns itself in education. He said that some states dissociate themselves from private efforts but reserve to themselves only the right of awarding all academic titles which others grant outright subsidies to private schools.

"But even more important than concessions of material assistance or the legal recognition of degrees," the Holy Father warned, "is the fundamental attitude of governments toward private instruction."

The Pontiff said many shades may be given to freedom of education but, as a matter of fact, liberty is sometimes admitted in theory when in effect it is limited and even opposed, while at other times freedom of education is "at most tolerated while the state maintains that it holds a true monopoly in educational matters."

When this happens, the state denies a fundamental right which the Church has always insisted may not be violated by any power on earth — the right of the parent to choose the child's education.

Moreover, the threat posed not only to our Catholic schools, but to all private schools here in Asia, is a threat to the very democratic principles espoused by these countries when they gained their independence only a few years ago. These nations, through this tyrannical abuse of power, are paving the way for a totalitarian form of government, and imperiling the future of their people.

The Holy Father has wisely pointed out that tomorrow's *responsible* leaders will only come from schools "which honor more the ideal of freedom and personal initiative, and do not hesitate to place at the heart of their teaching sound moral and religious convictions." History has taught us, that of such are not state-nationalized schools.

The laity assumes an important role in the Apostolate when a population is 99 per cent pagan —

THAILAND RECRUITS LAY APOSTLES

— By Rev. John T. Boucher —

TODAY, three hundred years after the arrival of the first Catholic missioners, Thailand remains a pagan nation. It is still in every sense a "mission territory." The sight of a cross-peaked church amidst a forest of pagan pagodas is a sad symbol of the Church's struggle against Buddhism. Here Catholic communities are, so to speak, swallowed up in the countless hordes of unbelievers. In one diocese alone there are as many as ten whole districts where neither church nor priest can be found.

Added to this difficulty is the even greater one of poor communications and impassability of roads. In the rainy season it is all but impossible for the priest to visit his flock in the outlying districts.

From a Southern Vicariate comes this report:

"Boarding schools set up in the diocese are a big help in taking care of Catholic children who live at great distances from each other in the midst of pagan communities. These children who might otherwise be lost to the faith, can be given a solid Catholic training and as a result be instrumental in maintaining the faith of the whole family."

Catholics in a Pagan Milieu

In the Capital City itself, we face still more problems of a sociological nature. One concerns the problem of professional people. Civil servants, government workers and military people, as well as those who are indirectly connected with these offices, are often compelled to take part in the State functions which in reality are nothing more than Buddhistic religious ceremonies.

One can imagine what tremendous pressure is brought to bear on those who stand outside the Buddhist fold. With these people it often becomes a stark decision between giving up their faith or losing their job. Since 99 per cent of the population are Buddhists and Buddhism itself is the official State Religion, one might expect to find a tremendous amount of problems arising in the professions.

In social life Catholics are obliged to join with their Buddhist friends in various functions such as marriage celebrations, funerals, parties and the like which are traditionally intermingled with religious rites. The result of this is a higher percentage of "fallen-away" or "lukewarm" Catholics and a veritable epidemic of mixed-marriages.

Given these circumstances of a small Catholic population immersed in a pagan milieu, plus a critical shortage of priests, the attention of the missioners here has been drawn more and more to the role of the laity in the apostolate.

It can be said that here in Thailand we are beginners in any kind of organizational work of the apostolate. But one type of work which does exist is the care of the sick, both Catholic and non-Catholic, especially in the outlying districts; and of course the establishment of schools on a parish level. In one diocese an interesting experiment is being carried out with a "Rice Bank," a sort of cooperative, which is enjoying success among both Catholic and non-Catholic alike.

We are experimenting then, trying new methods, and constantly studying reports from other nations in order to develop techniques which they have found successful. We are, in a word, pioneering in this vast, uncharted field of Catholic Action in Thailand.

Survey of Family Life and Education

Our first step in drawing up a program of nationally organized Catholic Action for Thailand, was to conduct a survey of family life and education here. From this survey we gained much valuable information to guide us in our project.

Catholic communities throughout the whole of Thailand are poor if we measure them by standards of living in general. This is due to several factors, the most pertinent of which is the fact that Thailand is basically an agricultural country. The majority of the people draw their living from the soil.

It becomes immediately evident then, that the success or failure of their livelihood depends on two things: the natural elements of weather, soil condition etc; and a spirit of personal initiative in their work. As a result of our enquiries and observation on this matter, we have come to the conclusion that in regard to the second point, that is, personal initiative, there is a certain amount of deficiency on the part of the people.

It can be said that, taken by and large, the people do not devote themselves ambitiously to their work. To produce or earn enough to eat seems to be their motto, and clearly, such a philosophy can bring nothing but inserurity and want. In time of drought these people would be brought to the doorstep of starvation, or at least drawn into a hopeless debt.

The general rule is, everybody must work to support the family. While the father and mother till the land, the children are left with the lighter tasks of tending the cattle, or looking after their smaller brothers and sisters. In most cases the older folks, the grandmothers and grandfathers, help around the house, do the cooking and take care of the babies.

We ask then: How do material conditions effect the family in its role as an educator ? From what has been said above, the answer must be: none at all, as far as tht material conditions themselves are concerned.

In both Catholic and non-Catholic circles the general conception is that education is none of their concern at all. A shortage of teachers and lack of a sufficient number of schools further complicate the problem. The situation then is a critical one and shall become increasingly more critical as the populatiin grows. With this tragic lack of educational facilities on the one hand, and the theory on the part of parents that education is no duty of theirs, what hope lies ahead for the future generations ?

Information from the Southern Diocese where Catholic Action has already been organized, gives us some interesting and hopeful facts. About 50 per cent of the parents in this area have begun to take an active interest in their children's education and now place the family's role as an educator on an equal plane with school and church. This surely is definite proof that where Catholic Action functions strongly, an understanding of the importance of the family's role increases proportionately.

Menace of Communism to Family Life

In the majority of cases where the parents themselves are uneducated or illiterate, the family role as an educator in any form is totally absent. This is to be expected. Over and beyond this, however, there remains another important factor which even now is beginning to change the family structure here in Thailand: the incipient menace of communism.

Relationship between parents and children deteriorate as fast as "Democracy, Freedom and Equality" infiltrate into the villages and towns. It must be noted, however, that in sections where Catholic Action organizations flourish e.g. Youth and Women's organidations etc., such as can be found in the Southern Vicariates, the destructive germ of communism can be combated. In these sections it is estimated that as high as 75 per cent of the families still retain a healthy, God-given relationship between parents and children.

What is said here about the family applies also to other channels of human relationship such as the press, cinema, radio and other forms of entertainments. Catholic Action, it is discovered, can have a profound influence in these fields.

Here there might be added by way of warning, a short note on what might be termed an "over-strict" attitude in certain Catholic quarters, regarding the mode of dress, social functions, and entertainments here in Thailand. This attitude which fails on the side of strictness is trying stolidly to enforce traditions and restrictions which belong to the past and which need not in any sense be brought to bear on present conditions. It is not helping to solve the problem of "Mixed Marriages" and "Fallen-away Catholics" which has arisen to such a high percentage in this country where there is only one Catholic for every 200 pagans.

There is no doubt whatever that the family is one of the cardinal factors in the basic formation of the lay apostolate No organization of this kind could hope to enjoy any measure of lasting success unless it were based on the family. In point of fact, several Catholic organizations have failed e.g. Sodality and Children of Mary organizations in the schools. Children join such organizations because of the influence of the Sisters or Priests. Then after leaving school they completely lose interest. The family's role then is an essential one.

Success of Parent, Youth Organizations

In Thailand this emphasis on the family in the training of the lay apostle has been sadly neglected. In most of the Vicariates little or nothing has been done to correct the inherent notion that education is the responsibility of the school, and religion is the Priest's business.

On the other hand, where such organizations as the Parent or Youth Organizations are functioning actively the proper emphasis is being placed on the role of the family. The success of such organizations, however, depend on four important factors:

1. The active and energetic support of the Hierarchy. In the case of Thailand where Catholic Action is just beginning, this active support must even take the form of personal supervision and generous material support.

2. Close cooperation between the Hierarchy, Clergy and Laity in the formation and carrying out of a Catholic Action program. It becomes the prime duty of the Hierarchy to see that this cooperation is fully given.

3. Carefully planned programs are essential if the time and resources of the workers are not to be wasted.

4. Last but not least in importance are trained leaders among the laity. The work of Catholic Action is doomed to failure if its lady leaders are not well versed in Catholic doctrine and piety and if they have not been given at least some basic training in their specialized field as leaders.

Thailand is not in a position to recite a litany of its accomplishments in the field of family help. It might even be called "backward" in such affairs. But the saving grace is that it realizes its "backwardness" and has experienced the deplorable effects that results from such a state of affairs. The most it can do, then, is to state what is now being done and what can be done to remedy the situation. The results remain in the Hands of God.

Our survey of education in Thailand brought home to us the fact that we are facing a very serious problem in the Education of our Catholic students. When analyzed, this problem can be broken down into two categories e.g. Schools and Teachers.

Problems of Catholic Education

The shortage of secondary schools in the rural area is so critical that only the rich can afford to send their children for higher education, since it is only in the capitol city that such an education is available. The shortage of accommodation in Catholic secondary schools makes it extremely difficult for even Catholic children to enter them and much less transfer from one to another.

This shortage of accommodation is also felt in the universities where entrance examinations now sift out only 10 per cent of the top candidates.

Catholic Teachers are few and salaries are so low in this field that any aspiring teachers are discouraged from entering it. The few Catholic teachers that we have must spend so much of their time in supplementing the meager salaries by extra hours of work that hardly any time is left for active participation in Catholic Action.

Finally Teachers' training must, by law, be done in Government Colleges in which the pagan atmostphere is so strong that world-be Catholic teachers are exposed to the danger of losing their faith or at least of weakening it. In Thailand, Buddhism is the State Religion.

As a result of all that has been said above it can easily be seen that schools play a very minor role in the basic training for the Lay Apostolate.

In the Government-controlled schools' curriculum, the teaching of Catholic truths has no part and must be carried out on the side.

Compulsory elementary schools on the other hand have another special problem with which to deal. Here teachers are untrained and ill-equipped for their job, and receive ridiculously low wages. As a result, students graduating after four years of schooling are hardly able to read and write and in the case of Catholic children there is no knowledge of Christian doctrine.

Training for the Apostolate

Catholic schools cannot be built for every small village where there are only a few families. And the larger Catholic settlements in which parish schools have been established are totally inaccessable to those who are scattered in the outer villages. Travelling must be done by foot.

This then is the crux of the problem: finding Catholic teachers, establishing Catholic schools. Once this has been accomplished specialized training in Catholic Action work can be given the teachers, and through the teachers passed on to the individual students.

How to introduce a form of basic training for the Apostolate in the school is itself a problem which we, in this country, are trying to find ways and means to overcome. As we already mentioned, all schools in Thailand are under strict Government surveillance. It is impossible, then, for us to make any changes in the curriculum or time-table. What is being done in many Catholic schools, however, is to begin Catechism one half hour before the first morning class.

In other Catholic schools the students drop the Government course on "Natural Morals" in favor of Catholic doctrine, but at the end of the term they are obliged to take an examination in this Government course which they have not studied.

The only practical solution to this problem is to give instruction outside the scheduled school time. This means that our Catholic students, besides their normal studies and "extra time" for Catechism, must make a further sacrifice of their time for specialized training in the apostolate. It is an added burden, but it is possible.

The technique we would employ in giving such a training is the "cell technique," a student Catholic Action organization, such as can be seen in countries all over the world. This technique has been tried by others and found completely successful.

Teachers Answer Questionnaires

In answer to questionnaires distributed throughout the country we uncovered one significant answer which we think deserves notice here. The question in point was this: "How can the family atmosphere be created in the school to foster both the personal development of each pupil and the growth of community sense?" The answer that impressed us greatly came from a teacher in a small rural district. It was this:

"Every educator must first of all *love* the children he is teaching, and manifest that love externally by exercising the greatest interest and

care towards them. If and when the children become convinced of his genuine love towards them, there is no difficulty in teaching them to love one another. It is vitally important though, that between the teacher, headmaster and parents, themselves, a certain harmony of love and agreement exist, otherwise the children will be led astray through the bad example of the grown-ups."

This suggestion is so fundamental and simple that it can easily be overlooked. In another place we found a pointed observation which also impressed us greatly, namely, that educators must be made to realize the dignity and honor of their profession. It is the exalted duty and privilege of the teachers, and an important part in the economy of Divine Providence, that they help to prepare the souls of God's children for their eternal destiny. A man's salvation might very well depend on the kind of spiritual formation he received in the classroom of his earlier years.

In answer to the question, "How can the Liturgy best be taught as a preparation for the clearer understanding of the doctrine of the Mystical Body?", this answer was given: "Liturgical study is best given to the students in the form of color Motion Pictures or slides, sometimes called Visual Education, which if well monitored can impress the children more than any dry lectures on the same subject."

In the actual work of organizing the lay apostolate in Thailand, our first targets were Students, Teachers and Youth. The University Students were the first to rally to the cause. With the help of the Jesuit Fathers they formed themselves into a group and within six months had founded a "University Students Center." This Center consisted of several training clubs for leaders.

Secondary School Students followed on a smaller but promising level. Youth and Teachers' organizations are still in the planning stage but will be launched within the very near future. The Parents' group shall follow and should not be too difficult to organize.

Need For Developing Leaders

It has already been noticed that where the Students were keen and enthusiastic their parents soon caught the enthusiasm and gave them full encouragement. Our decision to start working with the students, and through the students to the parents, seems to have been a correct one.

Truly the soil is fertile. It is the lack of "sowers" or leaders in the line of Catholic Action, which is deplorable. The problem reduced to its simplest elements, can be boiled down to this: Where are we to begin; what method are we to use in helping; and what do we expect to accomplish?

From experience gained in the Southern Vicariates and elsewhere, it has been found that the Local Ordinary must play the initial role in organizing the work. By his personal supervision and through the assistance of his Priests and Sisters, parents and children groups have been organized. Slow and tedious though this may be, because of lack of experienced leaders, nevertheless it can be done.

We realized, of course, that organizations must be stepped up to a national level and that this would call for joint Hierarchical approval.

Approval and Support of the Hierarchy

For this end the Hierarchy of Thailand joined in council last year and authorized the organization of Catholic Action into a federated system. A "Three Years' Program" was outlined and the aim of this program was sevenfold:

1. To have a central office for gathering and filing information from the different dioceses throughout the country.
2. To be the center of communication from foreign countries.
3. To be in close contact with the Hierarchy.
4. To study the systems and techniques of Catholic Action in other countries.
5. To draft the basic structure of future Catholic Action organizations for this country.
6. To draw up rules and methods for those organizations.
7. To establish three National Catholic Action organizations, namely: a) Students' Catholic Action; b) Youth Organization; c) Catholic Teachers' Organization.

One may ask, perhaps, why is Thailand so far behind other countries in this work of Catholic Action. The reasons are simple enough:

There is an over-conservation on the part of all concerned; a lack of initiative; lack of leaders among the laity; and a lack of clerical personnel to assist the few organizations already existing.

It may be noted in conclusion, that while Thailand is almost totally unknown among International Catholic Action circles today, we feel that this nation is on the verge of a great spiritual revolution. The Asian Congress which was held in Manila in 1956 proved to be a tremendous revelation to the Catholics of Thailand and the Hierarchy here was quick to seize the opportunity. Catholic Action is now on the move and we firmly believe that with the help of God this great work will grow and prosper in our land.

Mobilizing Laymen

Those among you who are engaged in the Apostolate and are enrolled in the different Associations are still too few in number. Today is a time of struggle; but it seems that so many good Christians want to stand aside, like mere civilians, without enrolling in one of those formations which are fighting in the long front-line of God. All souls of good will must be called upon to help. Let them be shown the beauty of the enterprise and also the certainty of victory. We are thinking now especially of the young people who, too often, remain inactive and inert because nobody has set before them the gleaming idea of a battle for defense and for conquest.

— *Pope Pius XII.*

The spectacular growth of the Church in Taiwan can continue if certain conditions are met —

Re-assessing Our Mission Methods

— By Rev. R. Russell Sprinkle —

MUCH is being said and not a little being written about the rapid growth of the Church in Taiwan and Hong Kong. There are a plethora of opinions; middle ways, pessimistic outlooks, optimistic views and realistic attitudes.

We feel, barring some kind of international catastrophe which may cut off the supply of men and funds, disrupt communications and destroy the normal progress of the mission, that the growth which started on the mainland about 1935, and was truly gaining momentum just about the time of the Japanese war will continue here in Taiwan and Hong Kong.

An indication of this is that even after the war the spiritual progress picked up very fast in many parts of China, especially in the South and West, where the communists were only engaged in fifth column ideological propaganda.

Postwar Mission Progress in China

This great up-surge of Catholicism on the mainland was really rolling in some sectors, and gaining speed almost everywhere until the communists stymied and paralyzed all form of mission work, as they rolled out of the North into the South, and spread from East to West.

Nevertheless, all progress in the Orient did not stop, although the pessimists said it would, and many even packed their bags, and having dusted the soil of China from their boots, set out for other fields. Their example was followed by many others from all countries of the West. Some were sick and dying, some left weeping. The majority were ordered to go by their superiors.

Those who stayed, and many who have since returned, have witnessed not only a phenomenal material development in the Far East, but have been part and parcel of a marvelous spiritual growth both in Taiwan and Hong Kong. Furthermore this development and spiritual activity has been especially evident among the refugees in Taiwan and Hong Kong, as would naturally be expected, since the initial move towards Christianity was taking place among these people on the mainland.

There are some who claim refugees are becoming Catholics because of relief supplies they now receive, the houses they have been given or hope to receive and the clothes they wear.

These critics seem to forget that almost everyone approaches the Church from some material motive. It has definitely been that way in practically every nation and people converted from paganism.

Nor is their opinion entirely true who say that refugees are becoming Catholics because they are seeking spiritual peace, and heavenly consola-

tion, or because they are far removed from the old traditional pagan environment of the mainland. It would be necessary, it seems to me, to take a poll of all who have become Catholics in the last five years, both in Taiwan and Hong Kong, in order to form a statement of fact on this point.

Rather, it seems they are seeking here in Taiwan and in Hong Kong an answer to the age-old question in the hearts and souls of human beings; *"Where did I come from, and where am I going?"* They were already beginning this search when the political upheavals on the mainland overthrew the Manchu dynasty. They were forging for themselves new ideas, and seeking in Democracy, and freedom; in western culture and foreign technocracy that mysterious potent potion that gave to Christian nations a power and a peace that they could never find in their own philosophy of life or dig out of the moralistic writings of their sages.

Some were more fortunate than others since they lived in centers where missioners worked. But the leaven was spreading fast, and statistics of the last two or three decades give a clear indication of the fact that more and more were discovering that the Doctrine of the Catholic Church gives the *answer* to their question.

With the Gift of Faith, aided by the necessary Graces of God, sincere persons everywhere were asking for instruction.

Continuation of Mainland Conversions

The present spectacular growth of the Church in Taiwan and Hong Kong, is a continuation of this momentum begun on the mainland. Some say it is a temporary phenomenon and has just about reached its maturity. A levelling off during the past year has caused some missioners to say that the phenomenal growth of the past five years is about to stop.

This need not be true in Taiwan provided certain conditions are met, particular mission methods are implemented, and not only Mission Superiors, but also the missioners themselves work and pray more zealously and be, in so far as possible, realistic in their outlook.

The levelling off of the convert movement in Taiwan was to be expected, but it will expand even faster as soon as certain conditions are more fully developed.

The missionary work in Taiwan is not normal and will not be normal for many years to come. In less than ten years, almost five hundred priests have poured into Taiwan, a little island with a population of ten million.

In the beginning practically all of these priests were native born Chinese, or experienced missioners from the mainland who spoke Mandarin, the national language, and the native language of practically all of the refugees on the Island, roughly, about two million.

The majority of these Chinese priests, and most of the foreign missioners began to work among the refugees with whom they could speak easily and fluently, and not the natives of Taiwan. What has been the result? The convert movement literally skyrocketed among the refugees. Prayers were in Mandarin, sermons were in Mandarin, instructions were in Mandarin, and most church activities were in Mindarin, even in those few churches which formerly existed, and had been under the jurisdiction of the

Spanish Dominicans, who spoke, for the most part, only Taiwanese.

We are not belittling or criticizing this effort here. We are just stating it in broad outlines as it actually happened, to show that we are dealing with a very special case here in Taiwan, and considering an extremely abnormal period of mission activity.

By normal we mean the progressive gradual development of mission stations, staffed with experienced foreign missioners, or native priests assisted by Orders of native Sisters. The work among the two million refugees here in Taiwan has been concentrated in a few places. There are sections where refugees have not yet even heard of the Catholic Church from a Priest here in Taiwan.

Furthermore, outside of those few districts where the Spanish Dominicans worked before the war, there are literally hundreds of counties, cities, towns and villages, with millions of native Taiwanese inhabitants who have never heard of the Catholic Church, although missioners have been on the Island for about one hundred years. Even when they do know about the church, they often live so far away from one they can't go for instruction, even if they wanted to become a Catholic.

Many times when they request a priest to come, or a teacher to instruct them and their children, they are told there are none available. Sometimes, after seeking out the Church, they find a priest who speaks Mandarin, who can't understand what they want, and they don't understand what the Priest is telling them. The result is obvious, they go home and seldom if ever return.

If we are to reach those people of Taiwan who consider themselves natives, (about eight million) then younger men coming to this mission field, whether foreigners or Chinese, should get a solid knowledge of Taiwanese or one of the primitive languages. This training should not be left up to the initiative of the individual, but should be done in a language school under the competent direction of a teacher, with every modern device available.

Importance of Learning Taiwanese

There are for the present sufficient numbers of Chinese native speaking priests and foreigners, in fact, more than enough if they were properly distributed, to care for the spiritual needs of the refugees.

Within the last five years some men, generally young newly-ordained missioners, have come to Taiwan and were told to study Mandarin, in sections where the predominant population was Taiwanese, and where there were already a number of Mandarin-speaking priests in charge of parishes where almost all the people, with the exception of a few officials and business executives, were unable to understand or speak Mandarin fluently.

How will these people ever become Catholics? How can we expect large numbers of Taiwanese to become Catholics when this unrealistic situation exists?

As time passes, if there is not a change in the political set-up, and the mainland is not liberated from communism, say within the next five or ten years, then new missioners coming to Taiwan can study Mandarin. But by by that time it should not be necessary, for if the growth of the Church proceeds as it should, and as

we maintain it will, there will be a goodly number of newly-ordained men flowing from our seminaries.

Division of Large Parishes

Another thing that should be done if our progress in Taiwan is to be maintained, is to have young priests take charge of mission stations and parishes. Let there be as many divisions as possible, not only by putting priests into small villages outside of the larger cities and towns, but also by developing different sections of each town and city with many small parishes, instead of enormous establishments, with three, four, even five curates under one Pastor.

However, with these divisions and sub-divisions we must expect some slowing down of the convert movement. But this slowing down is just men and Superiors getting their second wind, and preparing for the long grind ahead.

Often, too, when these divisions take place, catechists are spread out, not increased. The same is true of Sisters, even lay teachers and the Legion of Mary. It simply takes time for acclimatizationn, and readjustment to the redistribution of personnel.

Unless there is more and more of this division and subdivision large sections of the Taiwanese element in the larger cities and most of the country districts can never be reached effectively. This is more or less true of the whole Island, and is a situation which exists as frequently in the large cities as well as in the mountain districts.

Ordinarily it takes even an experienced man two or three years in a section before there are any appreciable results. The time is longer if the man is young, and only a few years out of the seminary and language school.

Therefore, should we not expect some kind of slowing down? Unless mission superiors find a way to expand missionary activities here in Taiwan even more than they have in the past; indeed unless some way is discovered to concentrate less on minority groups and envisage the mission field as a whole, we are slowing down to a stop just as some predict.

Period of Readjustment

Fortunately, the present leveling off of conversions is not due altogether to inactivity. We are having a period of readjustment, re-evaluation and a reassessment of mission methods.

The potential of conversions among these people is there. Where men have learned the Taiwanese language, hired catechists who spoke Taiwanese, and worked with these people, there have been converts right from the beginning. As they became more experienced, and the catechists learned better techniques the convert movement rolled up substantial figures in just a few years. If this happened in some places, why should we not expect it to happen in other sections?

We do not deny that special conditions, political, social, material, and spiritual exist on the island of Taiwan. These in turn give rise to fundamental problems that affect the expansion of mission work here.

We do say, however, that it is our duty and within our power to begin at once to seek and effect solutions to these problems. In God's good time they will be solved, one way or another, and there will be even greater progress in the future than there has been in the past.

The Apostleship of Prayer intention for February 1958: May the Chinese soul be not corrupted by materialism —

Religious Spirit In Red China

— International Fides —

AN attentive traveler in Asia, particularly in the southeastern part of the continent, will notice that very often the finest Christian colonies — excepting, of course, the Catholics of the Philippines and the Vietnamese Christianities — are Chinese.

This is an undeniable fact for which many explanations may be given but all of them reduce themselves to this: the primitive religion, family life, social milieu, "rites" and morality of the Chinese place no insurmountable obstacle in their way on the road to Christianity.

From assertions made by converts we have learned that Confucianism was indeed at times the providential route that led them to Christ and that the "eastwind" was not contrary to the Christian breeze that blew from the West.

The baptism of a twentieth century Chinese is a normal and everyday affair and while it may give rise to an occasional eddy it will not provoke a social storm. A man will not be rejected by his community merely because he is a Christian.

It would be naïve and ridiculous to pretend that the missioner of the past walked a path of roses or that he can do so today. Facts to the contrary are too readily at hand. However, it cannot be denied that the missioner among the Chinese walked on privileged ground if we compare his case with that of the missioner in India, in Mussulman countries of Asia or the Lamaist and Buddhist territories of Tibet and Thailand.

Extraordinary Fortitude of Chinese Catholics

It is to be noted that the quality of Chinese Christianity is extraordinarily good. Prophets of doom at times said that the Chinese converts were "interested" ones and that the Church edifice in China would collapse like a house of cards upon the first blow. Recent events have given the lie to such pessimistic views.

Those who have seen the Catholics of China in the midst of the hurricane of persecution stand in admiration at their intrepid courage which is nourished by ardent prayer and devout sacramental life. It would be good to read and to reread the epic of "The Children of the City" and other books on the present persecution. The Chinese Catholics of today are in no way inferior to those of the early Church whether they be those of Rome, Gaul or Carthage.

The great danger that threatens the Chinese in their spiritual ascent to Christ is not to be sought in prisons, in shackles nor yet in concentration camps but in *thought perversion.*

For the Chinese, mostly simple and only slightly educated people (I am thinking of the admirable Chinese peasant behind his plough and the humble artisan in his shop,) atheistic materialism is ridding itself of complicated philosophical terminology and it is presenting itself in the very simple and very noxious form of a few elementary ideas that are repeated monotonously. These simple souls are being given instructions on the origin, development and death of religions!

They are told that religions had their origin in the inability of man to explain the mysteries that surrounded him. They hear again and again that this is the origin of the gods. They are told that all religions are merely superstitions. Religions developed because they were favorable to exploiters. Like opium religion put the exploited into the unhealthy sleep of fatalism in which they attributed the distribution of the good and bad things of this world to the gods, to supernatural forces.

Constant Atheistic Propaganda

Moreover the death of religions began with the progress of science and their complete disappearance is inevitable, as the infallible course of History will prove. Scientific progress has made it possible for man to fly through space; "he will soon go to the moon . . . mystery will no longer be mysterious." The gods themselves will die.

The Daily Worker of Peking from which we borrowed this analysis writes: "Our well-being depends neither upon God nor upon His benefactions. It does not depend upon Buddha and his compassion. Well-being will be ours in the measure that we rally to the Communist Party and work seriously under the direction of President Mao Tse-tung."

These are the things that young Chinese hear all day long in primary schools. In some form they are given to adolescents and young men in colleges and universities. The worker and peasant hear them in the study circles of their shops and of their cooperatives. We must note, too, that these things are not presented as opinions but as truths that must be believed and put into practice by all who wish to avoid being looked upon as evil-thinkers.

Who can deny that this presents a serious danger of perversion?

Communism is so confident of its materialist propaganda and of the infallible materialist course of history that it is not disturbed by the fact that a few churches on the continent are still open. They will even go so far as to make repairs on some churches in order to gain, at a bargain price, indeed, a reputation for liberalism.

"Sing your High Masses; practice your supersititions around the baptismal font, or in the confessional or at the altar rail," they seem to say. "What difference does that make to us? Your religion is about to die and our materialism will eradicate completely all religious sentiment from the hearts of the rising generation. The day will come, it is not far off, when no one will knock at the doors of your churches."

Faith's Ultimate Victory

It may well be that communism is deceiving itself in this matter. According to the best witnesses the

Russian soul has not lost its religious sentiment in spite of forty years of indoctrination. The events of Hungary and Poland show that a decade of communism has not made those nations atheistic. In Hong Kong, now that the bamboo curtain has been drawn aside a bit, we have met many young men from the red continent who spent the best years of their lives under the pressure of indoctrination. They may have had moments of weakness which they acknowledge candidly but their Catholic faith remains unbroken. They had been deprived of the Eucharist for a long time and their first interest upon arrival in free territory was to approach the Communion rail again.

The many non-Catholic intellectuals who—during last May and June, the period of "free speech" and of the "blossoming of a hundred flowers"—called for the abolition of communism as the sovereign ideology were not caught in the net of propaganda of atheistic materialism.

Two attitudes confront each other: on the one hand, there is the Marxist confidence and faith in the infallible materialist course of history; on the other, is Catholic confidence and faith in final spiritual victory with the help of God's grace.

In present day China, Communists have the advantage in numbers, in material force, in a great variety of means of coercion, in a hundred aspects of seduction and in a policy that is not embarrassed by any kind of scruple whatever. On the human chess-board the disproportion between forces is so great and the Communist apparatus is so formidable that a Communist victory seems almost certain.

On the divine chessboard the relation between forces is reversed because the Chinese Catholics have God and His grace on their side and the grace of God is not refused to souls of good will that are horrified by this materialistic atheism and its cortege of hatred and untruth.

The Chinese soul can be saved if the entire Christian world will respond to the appeal of the Sovereign Pontiff and bend its knees in prayer so that the grace of God will be superabundant in sorely tried China.

The Weapon of Christianity

The dedicated Christian in the front line fights communism in the main by spreading something better...His weapons cannot be those of the Communist. That gives the Communist an immediate advantage although the weapons are ones which will sooner or later break in his hands. The weapon of the Christian is the sword of the spirit. Yet this purpose, to win men's hearts and minds, and to change the world, is the same.

— *Douglas Hyde*
"One Front Across The World"

The question has been posed whether an "improved" or a totally revised catechism is needed for the missions —

Do We Need A New Catechism?

— By Rev. Martin Ramsauer —

SINCE the last war catechisms have appeared which showed a remarkable change in the way of presenting Catholic doctrine. Till then we were accustomed to identify what was called a "Catechism" with a book containing questions and answers from the beginning to the end. We were tempted to rate those Catechisms highest which had the greatest number of questions.

The new type of Catechism has an entirely different appearance. Best known are perhaps the New French Catechism (1946) and the New German Catechism (1955). This latter, for instance, has 136 lessons, or rather thematic units, which for the most part are an exposition explaining the truth in question. For example: The riches of our vocation and our task on earth. (Lesson 1) — God brings good out of evil (Lesson 10). — Ownership (Lesson 122).

Only at the end of the exposition is one or a few questions posed if it is thought necessary. There are 248 questions in the New German Catechism as compared with 377 in the present Chinese Catechism, 499 in the Baltimore No. 2, and 595 in the Catechism of Cardinal Gasparri.

But this is only the external form of a much more important renewal which the German Catechism underwent. This renewal concerned the content itself, of which we shall speak at length further on in this same article.

In consequence of these changes the new German Catechism received worldwide attention and approval. An evident sign of this esteem is the translation into a dozen languages since the Catechism appeared in 1955. It is no wonder that missioners also became interested in this new type of Catechism. Isn't "teaching catechism" essential to the missionary vocation? Impressed by the success of this new "Catechism of Exposition", as this type of catechisms is called, the desire has been expressed to make use of the modern catechetical achievement in the missions.

Since China already had its own Catechism it was prudently asked, whether an "adaptation" could be made, by just "improving" some points of the present Chinese Catechism.

Before we can answer this question, we must first consider the reasons why this change in the traditional format of the Catechism has taken place and why it took this form. Then only we will be able to give the required answer and to specify the demands.

The Aim of Religious Instruction

This new Catechism is not the result of a modern trend or of a desire to find curious customers, as is the

case in designing new dresses and cars.

This Catechism attempts to answer a deeper problem: how to enkindle, increase and preserve the Christian faith and life, particularly in a surrounding world which is alien or hostile to Catholic thought.

But is this problem so new as to require such changes as we see in the New Catechism? Was it not always the aim of religious instruction: to enkindle, increase and preserve the Christian life?

Certainly, the aim was always the same: living union with Christ. But the way to achieve it was varied and subject to conditions and circumstances.

An Historical Reflection

There was a time, when Christian life was passed on to the next generation as a most precious heredity; not as an abstract philosophy of life but as a living tradition.

At that time religious "instruction" by Catechism had a supplementary function compared with the much more fundamental and comprehensive instruction by "living the faith" in a Catholic family and society. Therefore one could be satisfied — although no one would consider it ideal — if the catechetical instruction in such circumstances was given in a more abstract-theoretical manner to establish a religious "knowledge" besides passing on an influential tradition of living the faith.

Such an instruction, became less ideal when later apologetical aspects and defensive considerations determined not only the form of presentation, but also the content itself by stressing too exclusively matter which was in danger and at the same time omitting points, not at all less essential to our faith, but less exposed to misinterpretation or denial by heretics. But as long as the substance of the Christian faith was still handed down as a living tradition the essence of Christian education was secured.

An entirely different situation arose when family and society no longer lived their faith as before and became secularized. Now the strongest element in bringing forth a Christian life and its best protection disappeared. All the burden of a Christian education rested now on the religious instruction which in most cases was given in school along with other subjects to be learned for a successful examination.

But what was even more harmful than the external conditions from which religious instruction suffered, the catechisms being used were more interested in selected points because of the apologetic-defensive attitude than in the totality of God's revelation. They were more concerned with apologetical argumentation than with giving God's message as an inspiration for a true Catholic life. Thus "Religion Classes" showed a predominant trend towards "intellectual" training. "Religion" became a discipline to be "studied"; a subject considered necessary for a more complete "educational background" and "general knowledge."

Although great effort was made for an ever more extensive intellectual training, it did not bring back a flourishing Christian life. The most famous representative of this attempt is the Catechism of Deharbe (1847). This catechism with its scholastic definitions, divisions and distinctions

and bulky content of 1112 questions resembled a theological compendium for scientific information rather than a catechism for religious instruction.

But this type of Catechism (the same type as Gasparri's "Catechismus Catholicus") did not inspire the growth of a stronger and more active Catholic life. It did not even prevent many from losing their faith, which they knew only as a long list of burdensome truths and an endless string of duties, but which never had been "lived." And how could true inspiration for a Catholic life be expected by presenting our faith as it was done in these Catechisms!

Deharbe's catechism proved it clearly. "Knowledge" is not necessarily a stimulus to action. So also "having studied religion" and "knowing religion" is not necessarily an incentive to a "life" of faith.

When this was realized the catechism of Deharbe underwent some changes. Better phrasing, clearer divisions, reduction from more than a thousand questions to 286 and more emphasis on religious practice were the main improvement in the forerunner (1925-1955) of the present German Catechism.

But even this "improved" Catechism could not make up for the lack of religious influence felt in a secularized world, which was the environment of the majority of the children to be instructed.

Now the problem was not only seen more clearly — it also became more pressing.

A Catechism was required, which would not only communicate and analyze religious truths, but also bring God's revelation to children and adults in such a way that their heart would be inflamed to love God and to serve him generously.

To meet this problem something more than an "improvement" was needed. The catechism had to undergo a thorough revision.

The First Step: A Psychological Method

The first aim was to bring the Catechism closer to "life," the desired fruit of all our teaching.

Christ had a "mission from God to teach" (Jo 3:2), but his message was "a message of eternal life." (Jo 6:68) "I have come that they may have life and have it in abundance" (Jo 10:10).

For this purpose God's revelation must not only be taught, understood and memorized, but also applied to the individual life and its circumstances.

God's message was not to be stored away in a dark corner of man's memory, but to bear fruit by motivating and guiding his will. God's message therefore must penetrate deeper into man's heart; as perceived through the senses and understood by the intellect it would be treasured by the heart to inspire our actions and make our life the life of God's children.

To reach man's heart and to govern his whole life from this innermost sphere human psychology had to be observed. This was done basically by the so-called Munich Method, which received further elaboration and implementation for greater efficiency in different circumstances.

The Second: A Synthesis of Our Faith

But soon it was realized that a second, further aim had to be accomplished, to obtain the desired goal of bringing forth an active and mature Christian life. No education can be complete, if it does not give an "insight," and bring forth a "synthesis." This applies to religious education as well as to any other.

For this high aim it was not sufficient that the individual truth be given correctly and methodically and its applicability to life shown properly. The result of this would be rather a kind of doctrinal encyclopedia with all the items properly filed. As far as the individual item is known and related to other points of Faith, the value of all the material stored in one's mind will be limited since the lack of synthesis hinders its intelligent use and full effectiveness — aside from the deplorable fact, that all the matter learned in "religion" will be felt rather as a burden of obligations and duties than as the joyful message of God's Kingdom.

Therefore it was recognized as necessary to give to the catechumen (in the full sense of the word, meaning all to be initiated into the life of God's children, whether they were baptized as little children or ask for baptism as adults) the central idea of our religion, to lead them to unifying insight and finally to a mature understanding of God's revelation. There would no longer be many individual points, but one luminous plan: God's plan of saving mankind; God's way of drawing us to Himself; God's desire of sharing with us whatever riches, bliss and joy fill His divine life. Thus our teaching will become necessarily the message of our salvation, the proclamation of God's Tidings. If this aim could be obtained, religious education would no longer be a burden or a "must." It would no longer be regarded as a second or third rate subject of instruction, but would stand preeminent above all other subjects of human education, unifying, crowning and directing them all to a joyful service to God our Father.

This central idea has to be kept in mind from the very outset of the religious instruction and has therefore to show forth in the Catechism from the very beginning (cf. the first lesson in the German Catechism: The riches of our vocation and our task on earth). This central idea has to give the proper atmosphere and to determine the approach to each individual truth and has to be the seal pressed upon each lesson and page.

Thus the further we go the clearer we will realize God's plan, and in His plan His love for us, which will stir our soul to an answer of love and generous service for God.

These are the ideas behind the modern catechetical movement which found their most eloquent expression in the recent German Catechism. And for this reason the Catechism won attention and approval throughout the world.

Evaluation For The Missions

After this more general orientation we can ask the question about a possible evaluation of the modern catechetical achievements (as they are shown in the new Catechism) for the missions.

The fundamental aim is certainly the same in the missions as anywhere else: to bring forth and to increase the Christian life. The conditions to be met are quite similar to those in "Christian lands," — a world from which little or no Christian educational influence can be expected and circum stances which require pioneer work.

And since further on the same divine message has to be preached to all nations we may justly draw the conclusion that while taking into due consideration the necessary adaptations (as Our Lord showed us) the ways and means will not have to be too varied. If thus similar ways for bringing God's message to other nations are suggested it should as well spare unpleasant experiences made with "improvements" of the old traditional catechism elsewhere. The present Chinese Catechism follows, as do most of the old catechisms, the pattern of Deharbe's Catechism, once the standard catechism in Germany. Consequently it shares all the weak points we have indicated above, which gently demanded a change.

And as in Germany a simple "improvement" could not render previous catechisms a useful tool in achieving the aim of religious instruction in the present secularized world, so too, we who are teaching in distant countries but under conditions which are greatly similar will profit little by some mere accidental changes.

Such improvements would only be the result of a superficial work. We would gain nothing. To face the problem squarely means to agree to a thorough revision. Hesitation could only delay but never exclude it.

What consequences such a thorough revision implies will be shown in a later article.

The Apostolate of The Catechists

"A WORD on the employment of catechists. Asia and Africa represent a population of a billion and a half inhabitants of which there are about 25 million Catholics cared for by 20,000 to 25,000 priests and 74,000 catechists. If one adds to this number those teachers who are often the best catechists, one arrives at the figure 160,000. *The catechist represents perhaps the most classical example of the lay apostolate by the very nature of his profession* because he makes up for the shortage of priests. It is claimed, at least among the African missioners, that a missioner accompanied by six catechists achieves more than seven missioners. In fact, the competent catechist works in a familiar environment and is well acquainted with language and customs; he comes into contact with individuals more easily than does the missioner from a far-away land."

— POPE PIUS XII in an address to the Second World Congress for the Lay Apostolate

Active participation in Divine Worship is ensured by simple community hymns at Low Mass —

When And What To Sing At Mass

— By Rev. Joseph Kellner —

THE rubrics regulating the singing at High Mass are very clear and definite. It is sufficient to open the Roman Gradual, which contains all the necessary Chants for Mass. A glimpse at the Calendar informs us when the *Gloria, Creed* and *Ite Missa est (or Benedicamus Domino)* are to be sung.

Hence we have all we need for any High Mass throughout the year. If we wish to sing modern music every publisher of Catholic sacred music offers us a large number of Mass compositions in all possible combinations, styles and degrees of difficulty.

Regarding the chants of the Proper of the Mass: Introit, Gradual etc., Offertory and Communion, the choice is much more limited. Some Offertories, some Graduals for the great feasts are given, scarcely a simple Introit or Communion verse. Therefore many choirs are content to sing an "Ave Maria at the Offertory and to recite *recto tono* or omit entirely the rest of the Proprium. (Unfortunately very few choirs take the opportunity to sing these texts in a simple but pleasant psalmody!)

Approval of the Holy Father

In Mission countries this practice cannot be subject to reproach since the Pope states in the Encyclical *"Musicae sacrae disciplinae"* of Dec. 25, 1955, "What has been written so far applies mostly to those countries where the Catholic religion is already firmly established. It will be impossible, however, to carry out all these directions fully in missionary countries. The number of Catholics must first have increased sufficiently, churches of a reasonable size built, schools set up by the Church and regularly attended by Catholic children, and an adequate number of servers and ministers for ceremonies be available."

This passage testifies to the Holy Father's fatherly understanding of the difficulties of the apostolic workers in foreign countries. Every missioner will be thankful for this privilege whenever he, together with his Christians, prepares a dignified High Mass for some solemnity of the Liturgical year. We realize quite well, that in the words of Our Holy Father, "It is one of the most important parts of our work."

In Mission countries we still do not find many churches where the regular Sunday Mass throughout the year is sung. It would not even be desirable to have a High Mass every Sunday for our Mission-Christians who have not sufficiently mastered the Latin text. High Mass every Sunday is very proper in Seminaries, but for the people in a Parish in the Missions it would place an obstacle to a deeper understanding of the Divine mysteries.

Sunday, of course, should be distinguished from week-days by festive chants. Because every Sunday is a little Easter day and has a gleam of

Easter joy and Alleluia mirth. Therefore no Sunday should be without some chants. Hence another passage of the Encyclical seems still more important for heralds of Christ in communities of the recently converted, the passage concerning vernacular hymns at Low Mass:

"At Masses that are not solemn, they can be a wonderful help in preventing those present from being like dumb and inert onlookers, since they enable the congregation to follow the ceremonies in mind and voice and to join their devotion with the prayers of the priest. This will happen if the hymns are adapted to the different parts of the Mass, as is done, to our great joy, in many places in the Catholic world."

This stress given to vernacular hymns, especially during Low Mass, is a remarkable feature of this Papal document and merits our pastoral attention. Music, particularly congregational singing, generally plays in many Mission countries a more important role than in the Western world. That fact excites our interest and encourages us to a more detailed study of this inspiring utterance of the Pontiff.

Previous History

It is not the first time that the Pope has spoken generally about congregational singing. In 1948 the Holy Father said in His Encyclical *Mediator Dei:* "We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their songs to the unity of their hearts and minds as becomes brothers and the children of the same Father."

This passage could refer to congregational singing of the Gregorian chant in Latin — the phrase "accurate execution" suggests this — which S. Pius X (Motu proprio of Nov. 22, 1903) and Pius XI. (Apostolic constitution *Divinicultus* of Dec. 20, 1928) also recommended. Surely to encourage congregational singing of Gregorian melodies may be a principal aim of this text, but it is not the only one.

In *Sacred Music* the Pope twice treats in detail congregational singing in the vernacular. He not only admits or approves this type of church music, especially at low Mass, but recommends it warmly. He remembers, I should imagine, the days, when he was the representative of the Holy See in Germany, where the people cultivate an abundant treasure of vernacular hymns for low Mass and other occasions. The phrase ". . . . as is done, to our great joy, in many places in the Catholic world" probably recalls this personal experience of Pius XII.

The interest of the Pope here is, as in all his liturgical directives, his lively sense for the pastoral aspect of things. If the faithful sing "hymns adapted to the different parts of the Mass", then there will result a deeper and more intimate interest, understanding and esteem of the Mass itself. The fruit will be an effective way of participating actively in the holy rites. Thus such hymns "can be a wonderful help in preventing those present from being like dumb and inert onlookers." We are inclined to believe that without his personal sympathy

for German congregational singing, the Holy Father would scarcely have granted (much less have renewed as he did in the Encyclical Sacred Music) to the German dioceses the privilege of using vernacular chants even in High Mass.

When We Should Not Sing

Singing vernacular hymns at Mass ought to be a help for better understanding attendance at the sacred mysteries. It is therefore of little use to sing indiscriminately any hymns without regard to their quality or to the time at which they are sung.

To avoid undue use of singing at Low Mass, the liturgy of the Mass according to the encyclical should be the guiding rule. This guidance is indispensable lest inefficacy and inconveniences burden this kind of worship.

Hymns at Mass must help and not hinder the faithful "to join their devotion with prayers of the priest." There are moments at Mass during which the singing of any hymn is inadvisable.

For instance, it would be an obstacle to the following of the liturgy of the Mass, if the Epistle and Gospel were obscured by a chant. The readings of the Mass have as their aim to give to the congregation spiritual nourishment. The people should listen to the word of God, or if it is not read understandably, at least have time to read it from a book. Even a hymn which praises God's gracious revelation cannot replace attention to the word of God Himself. Only the actual consumption of food is really satisfying — not talking about it.

A hymn would likewise hinder the faithful from following the liturgy at moments when the priest as representative of the community officially says a prayer such as the Collect, the Secret and the Postcommunion. (The fact that the Secret now is said silently does not abolish its true nature which is exactly the same as that of the Collect and Postcommunion).

Hence, singing by the faithful at these moments should cease in order that they may "join their devotion with the prayers of the priest" — but by prayers, not by chants. Singing is also not fitting whenever the priest addresses the community with a short "acclamation" or "call" as e.g. before the preface. Even if the answer is not given by the entire congregation (as it is in a dialogue Mass or in High Mass) the faithful nevertheless should at least have the opportunity to give the answer silently in their heart.

This insight into the true nature of the different parts of the Mass makes a suitable variety of chants, prayers and readings much more to be recommended than uninterrupted singing from the beginning up to the end of the Mass.

What The Missal Prescribes

In order to know positively the requirements of the liturgy, a glance at the official book for the Mass, the Missal, will be useful. The Missal contains texts of different character: prayers, readings and songs. The texts to be sung are of two kinds: the first kind of chant-texts are found in the "Ordinary of the Mass". They are the *Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei.* These "Ordinary chants" may change in melody, but never in text.

The second kind of chant-texts are a part of the Proper of the day. They are the *Introit, Gradual, Alleluia, (Tract, Sequence,) Offertory, Com-*

munion. These "Seasonal chants" reflect the atmosphere of the liturgical season or occasion; on days which have nothing special (*"per annum"*) they express religious feelings in a more general way, adoration, humility, joy, praise, etc.

The Ordinary chants are more closely related to the respective parts of the Mass and occupy the center of the Mass (Canon) and may also be extended to the Offertory and Communion. The Seasonal chants are more easily adaptable to circumstances of time and place and particular occasions, but should be restricted to the "Fore-Mass" and the Conclusion hymn.

Occasionally the Seasonal chants of the Missal also have a more intimate relation to the corresponding part of the Mass, if, for instance, the Introit connotes the Entry procession (*Venite adoremus,* Ember Saturday in September), or if the Gradual praises the divine revelation which teaches us (*Dulcis et rectus,* Sacred Heart of Jesus), or if the Offertory mentions the gifts offered in the Offertory procession (*Domine Deus,* Dedication of a Church) or if the Communion verse invites us to the sacred banquet (*Gustate et videte,* Eighth Sunday after Pentecost).

On the other hand the Ordinary chants are never affected by seasonal circumstances except that the *Gloria* or *Credo* are sometimes omitted. Consequently the Missal teaches us the rule: Chants which render the spirit of a definite part of the Mass may easily replace a seasonal hymn e.g. a *Kyrie* or *Gloria* chant may stand for an Introit, an *Agnus Dei* for a Communion. But the seasonal circumstances should not be mixed into parts destined for Ordinary chants. An Advent hymn can be sung at the beginning or end of the Mass, but not after the Preface. A song in honor of Our Lady after the elevation is out of place even on the feast of the Immaculate Conception. Briefly: Ordinary chants can replace Seasonal chants but not vice versa.

Hymns At Low Mass

To "adore the Father in spirit and in truth" is the principal aim of the Liturgy, particularly of the Mass. But besides, and in subordination to, this end the faithful should receive from the divine service not only heavenly graces, but also spiritual comfort, enthusiasm, instruction (readings!) and every kind of strengthening of their religious life.

This is an important function of the Liturgy everywhere, but nowhere more so than in the Missions, where missioners, schools, religious literature, and other aids to pastoral zeal are not as numerous as in regions of an old and deep-rooted faith. Hence the question of a fitting arrangement of songs at Mass has here an additional urgency.

Guided by the rules we derived from the Liturgy (in accordance with *Sacred music*) we may sing:

1. At the beginning of the Mass up to the end of the priest's Introit. This Seasonal chant is the "Overture" of the Mass. The *Kyrie* and *Gloria* which in High Mass are also introductory chants, should, for practical reasons, be merely recited at low Mass.

2. Between the Epistle and Gospel a very short song may take the place of the Gradual and Alleluia. This Seasonal chant — in accordance with the oldest tradition of the Church — may stir us to reflection and meditation. — The Creed may be recited as

the Gloria.

3. The song which originally accompanied the Offertory procession, is now ordinarily a compensation for it. To bring out clearly this function, the Offertory chant may drop its seasonal character and accommodate itself to the idea of that procession. This song — obviously not the sole occupation proper to the community during the Offertory — should end before the Secret. Although the chant continues through the *Orate fratres*, this is not to be frowned upon, since the *Orate fratres* according to its history and today's rubrics, is addressed only to the servers and assistants of the priest.

4. After the Preface of the priest a *Sanctus* hymn is sung. The liturgical *Sanctus* with its continuation, the *Benedictus*, connotes also — according to the Missal — the chief thoughts of the Preface which preceeds and the Canon which follows. It is closely connected with both. Therefore the main theme of the Preface and the Canon, (i.e. of the entire "Eucharistic Prayer" of former times) should appear in the *Sanctus* chant.

5. In the Missal the chant during the distribution of Holy Communion is a seasonal one, which quite often does not have any obvious relation to the Sacred Banquet. Nevertheless the feeling of the faithful would prefer a true Communion song. This was also the custom of the early Church and traces of it still remain in the Missal. The Communion verse for the Eighth Sunday after Pentecost preserves for us the fixed Communion verse of these early days: "How gracious (in Latin: how sweet) the Lord is! Taste and experience it!" Since the *Agnus Dei* — the former *"Confractorium"* or chant during the breaking of the host — has now become a Communion chant, it can also replace the Communion verse.

6. After the last blessing either a hymn of thanksgiving — corresponding to the "Canticle of the three young men in the fiery furnace", said in thanksgiving after the Mass — or a seasonal hymn as a counterpart to the Introit may be sung.

Our arrangement is almost identical with the order of the official German *Betsingmesse* (i.e. Mass with prayers and chants) which is prescribed for all the dioceses of Germany by the decision of the entire German Hierarchy and which was also approved by the Holy See. The Betsingmesse, a form of dialogue Mass, provides chants at:

the beginning
the Offertory
the Canon
the three prayers before Communion
the distribution of Communion
the end, during the Last Gospel.

Obviously the proposed arrangement is not the only method of providing hymns for Low Mass. But a good disposition of the hymns must, by all means, necessarily observe the supreme guiding rule: that these chants must not hinder the faithful from participating fittingly in the Mass but should "enable the congregation to follow the ceremony in mind and voice to join their devotion with the prayer of the priest."

Source of Mass Hymns

To find hymns fitting for Mass is often a very difficult problem. It is a still more thorny question in the Missions, where the lack of Catholic tradition, the divergent culture,

musical practice and other disadvantages increase the difficulties immensely. We cannot give here a prefabricated prescription for all the different local circumstances. We content ourselves with some general indications and hints which may be useful in this field of the apostolate for our time.

Music, especially congregational singing, has a very close and direct connection with the emotional life of man. This life differs widely in different cultures, nations and regions. Music is the chief language, the main manifestation of this emotional life as well as the principal means to influence it efficiently. Only connatural or assimilated music possesses the full measure of efficiency. "Alien" music does not penetrate into the heart of the people. Hence the native religious music, as far as it is still in living practice and in accordance with the demands of the Church, merits special interest and furtherance of the missionary.

Advantages of Gregorian Chant

Gregorian music has very often a close relation to non-European music and therefore a better approach to the hearts of many Mission peoples than Western music. It has, moreover, the special feature of Catholicity and is not burdened by the stigma of "alien national music." It is also possible— as history attests — to provide Gregorian melodies with suitable vernacular texts (except chants which require the performance by a well trained choir: melismatic or multineumatic pieces as e.g. the Proper of the Mass).

In many Western countries which often have an abundant number of hymns, we observe an increasing interest in psalmody and psalm-like tunes. Mission countries as a rule cannot enjoy a large treasure of religious music from former times. This lack can be filled up from the psalms and hymns of the Church, which, carefully translated and adapted, can provide a sufficient number of fitting, pious and pleasant liturgical chants. What European peoples are doing eagerly (you can find similar attempts also in America) is still more advisable in Mission countries.

European songs, which have already been introduced into many Missions, can be cultivated as far as they have the necessary qualities both in music and text. Valueless songs are to be eliminated little by little because sooner or later they will excite the criticism and disapproval of the educated people in the mission country even if the people at present still like this kind of chant.

As time passes what has been done under pressure in a newly-founded mission becomes an inexcusable mistake. Mission soil is virgin soil, and mistakes are not counter-balanced by a long and strong tradition.

On the other hand good beginnings will produce good effects for many generations. As in the young Church of antiquity, the Mass is not an accustomed item in the daily schedule of our Christians but often is a long-awaited festivity, perhaps for weeks and months. In such circumstances the exterior appearance of the Liturgy must answer this ardent expectation of the Christian community. Carefully chosen vernacular hymns sung at Low Mass can be a wonderful aid in imbuing the Christians with the genuine spirit of Christ and a help to "adore the Father in spirit and in truth."

To have unity and order in the teaching of doctrine the missioner must stress its basic theme —

CENTRAL THEME OF OUR MESSAGE

— By Rev. John Hofinger —

OBVIOUSLY, no efficient heralding of our message is possible without a proper understanding of this message we are to proclaim. Therefore we who are heralds of Christ must first of all face the question: What is, actually, the message Christ wishes to proclaim through us? In particular, what is the core, the central theme of this message, and what are the interrelations of this central theme with the other fundamentals of Christian doctrine?

The Mystery of Christ

The message entrusted to us is made up of many different doctrines, but it is, by its very nature, far more than a list of truths. It is *a wonderful unity with one central idea* which we must bring out as clearly as we can.

What would you think of a guardian who was to hand over to his ward a beautiful palace; but instead of presenting him with the palace gave him only the mass of stones, beams and planks that once went to make up the building itself? Would it not be a missionary crime to transmit only some incoherent fragments instead of the organic divine message?

The first missioners of Christ, the Apostles, were already aware of the catechetical problem we are now dealing with. St. Paul the great catechist of the ancient Church, in particular, was perfectly aware of the necessity of catechetical concentration on the real heart of the Christian message. His letters excel in richness of doctrine and, at the same time, they are outstanding in their luminous unity. Again and again, he returns to the fact that, ultimately, his teaching is one all-comprehensive doctrine, a central mystery. As he sees it, his special vocation lies in the fact that to him, "the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God" (Eph. 3:8).

Clearly, this central mystery which is to be proclaimed to the whole world is the message of the unfathomable riches that are given to us in Christ. The same idea is brought out in similar language toward the end of his Epistle to the Romans which, more than any other, contains "his Gospel" (Rom. 16:25). And in the Epistle to the Colossians, St. Paul again speaks of this mystery, that forms the essence of his whole catechesis, as, simply, "the mystery of Christ" (Col. 4:3), or, more fully and precisely, "the mystery of God the Father, which is Christ (Col. 2:2), or "Christ in you, your hope of glory." In other words, the Apostle's message presents Christ as the great Gift of the Father's love, proclaiming how the Father reveals and gives

Himself in Christ, and how He invites us to share in the life and glory of His only-begotten Son. "He (the Father) has called you, by our preaching, to gain the glory of our Lord Jesus Christ" (2 Thess. 2:14). Among many other texts, see especially Eph. 1:9 ff.; I Cor. 2:7; 1 Cor. 1:9 I Tim. 3:16).

Thus the actual content of his apostolic message is simply Christ. He resumes his whole preaching in the classical formula: "We proclaim Jesus Christ" (2 Cor. 4:5 See also I Cor. 2:2; 2 Cor. 1:19; Gal. 1:16). His apostolate essentially consists in heralding the good tidings of Christ: "My own has been to complete the preaching of Christ's gospel" (Rom. 15:19; I Cor. 9:12; 2 Cor. 2:12; 2 Cor. 9:13; 2 Cor. 10:14; Gal. 1:7; Phil. 1:27; I Thess. 3:2; Rom. 1:9).

In all of this, the great missionary of the ancient Church is only expressing very clearly what is also revealed in the Gospels, which are the most magnificent documents of Apostolic preaching. *The mystery of Christ is the fundamental theme and unifying principle of all Christian religious instruction.* It is the good tidings of our salvation in Christ: the Divine Father reveals Himself to us in His Son; He has, in the exact sense of the world, *visited* us, given Himself to us and taken us home to Himself — not only each of us individually, but all of us together in the wonderful unity which we form through our living connection with Christ in His Mystical Body.

Seen in this light, our message of the mystery of Christ is truly "a message of salvation," it is the good tidings of Jesus Christ, our Redeemer. Christ appears clearly as the blessed self-revelation and self-communication of the Father, and as our only way to the Father. This is how Our Lord Himself understood His own mission and message to mankind. In His farewell discourse to His Apostles at the Last Supper, He gave it this classic formulation: "I am the way, and the truth, and the life. No one comes to the Father but through Me" (John 14:6). Christ's message is clearly centered in the Father. Christ Himself is the most excellent gift of the Father's love to us (John 3:16; Rom. 8:32; I John 4:9).

It is true that Christ is the center of our message, but only because He is "the Christ," the messenger of God, the great Gift of the Father to us and our leader in the journey home to the Father. Only in this way can we clearly see the essential aspects of our teaching, which are *theocentricity* (centered in God, that is, God the Father, the beginning and end of our salvation) and *Christocentricty* (centered in Christ, the only way to the Father). This is exactly what Christ means when He said that He and the Father are the two poles of Christian faith, and, therefore, of Christian teaching. "This is everlasting life that they may know Thee, the only true God, and Him Whom Thou has sent, Jesus Christ." (John 17:3).

Proper Emphasis on Basic Truths

Naturally, no Catholic missioner would ever deny these basic truths of Christian teaching. But are these truths always brought out clearly and emphasized strongly in our catechetical instructions? Do we bring them out in all our teaching from the very beginning? Does the danger not

sometimes exist that catechists, overly concerned with the techniques of teaching children at various age-levels, do not point out these fundamental truths with sufficient clarity and emphasis?

Yet it is these truths which should, at every moment, be the luminous center of religious instruction in order to form properly the religious life of Christians becoming aware of their faith. It is for this reason that we do not think it advisable, for example, to title a course for beginners "Jesus-Mary," since this cannot help giving the child the impression that Jesus and Mary *are the two poles of our religion.*

It is wrong to think that concessions of this kind are the inevitable corollary of a method of instruction suited to the child's mentality. Should any good method of teaching alter the essential structure of doctrine? Rightly understood, methods of teaching are servants. They assist the teacher in making his teaching understood as accurately and easily as possible. But methods must never be allowed to tyranize over the meaning of what is taught.

The objection might be made that children have to be helped to learn by such means, and that the necessary corrections can be made later on. But what efficient architect would allow himself to be guided by considerations of "easiness" when laying a foundation, in the hope of making essential alterations later?

Obviously this would result in innumerable difficulties. Indeed it is not difficult to instruct children properly in the mystery of Christ from the very beginning, but we must first understand the supreme importance of this basic necessity. Of course, although the mystery of Christ should be from the very beginning the center of our catechetical instruction, this does not mean that we should use the term itself. It is not a question of the *term,* but of the *matter.* The expression "mystery of Christ" does not occur once in the Gospels, and yet it is their center. We should never, then, use the term "mystery of Christ" in the lower grades.

Once the catechist has understood what the mystery of Christ really means: God's redemptive plan with Christ as its center — and not simply the "life of Jesus" from Bethlehem to Calvary — then it will be relatively easy to see the other fundamental teachings of Christianity in their right order, and to put them into their proper place in our teaching. And so all the doctrines of the faith can be easily and organically included in this ordering.

Fundamental Doctrines

For example, the place and importance in our catechetical instruction of our teaching on Mary, the mother of our Redeemer, should be entirely determined by her unique share in the mystery of Christ. And this does not mean only her share in the temporal birth of the Son of God, the fact that in her womb the "mystery that from eternity has been hidden in God" (Eph. 3:9) became man and dwelt amongst us, full of grace and truth.

We have also to teach her great work in the unfolding of this mystery among men, since she is the mother of the redeemed, and, at the same time, the most perfect member of the Mystical Body of Christ. Just as Our Lady's loftiest and most basic

claim to our veneration is the fact of her supreme service to the mystery of Christ, so our teaching of Marian dogma and devotion must serve first of all, to lead our students to a fuller understanding of the mystery of Christ and of our participation in it. In order to attain this goal of Marian catechesis, it is not, of course, enough to mention continually the beautiful principle: "to Christ through Mary." The doctrine behind this principle must be explained in such a way as to indicate fully its significance. Have we as yet succeeded in doing this?

In a similar way, the most important topic of *grace* can only be properly understood and taught in relation to the mystery of Christ.

A tendency exists today to consider "grace" or divine life as "the" central idea of Christian revelation, and, in consequence, as the central theme of our catechetical instruction. Although the doctrine on the divine life communicated to us in Christ holds a very important place in Christian teaching, we should not say that "supernatural life" is the central idea. For the central idea cannot be a gift of God, but only God Himself Who has called us in Christ to share in His life.

The doctrine of grace in relation to the mystery of Christ refers entirely to our unmerited share in the mystery of the Incarnate Word, and to the fact that only through our living relationship with Christ, in Him and through Him, can we share in His divine life, and obtain the gift of becoming God's children. Since grace is in its essence, Christ's life in His members, this doctrine cannot, without serious dangers, be taught in isolation from Christ. For this aspect of the mystery of Christ, St. Paul coined the classic expression: "Christ in you" (Col. 1:27). Do we not sometimes endanger our students' understanding of this truth by imitating the teaching of theologians who have enlarged and complicated the tract on grace with many specialized questions, and at the same time have isolated it from its essential relation to Christ? Is the center of our catechesis of the "grace of Christ" really "Christ and His Mystery"?

It is certainly not enough to point out repeatedly that every grace is granted to us through the merits of Christ. Grace is not only merited for us by Christ; it is a living community of life with Christ, the new and wonderful life that comes to us and fills our being thanks to our vital connection with the True Vine. It is, therefore, only, in the light of Christ that the grace of Christ can properly be understood and explained.

The Church and Her Worship

The same is true, of course, concerning the teaching about *the Church and her worship*. If our consideration of the Church amounts to a mere statement and description of her social and juridical structure, have we not miserably failed to teach the truth that the kingdom has become a joyful reality in our midst? The character of the Church her final meaning, her tasks, her power, her mystery can, again be understood only in the light of the Mystery of Christ; she is His Mystical Body in which the divine life, brought to us by Him from heaven, is to be developed and perfected.

For it is through the sacraments and sacrifices of the Church that we are brought into the mystery of Christ

in the most living and effective way.

The sacraments allow us to share in His life: the Mystery of His life-giving redemption becomes effective in us. In the Eucharistic Sacrifice, we share in the mystery of Christ's sacrifice on Calvary; in the sacrifice of the Church, the mysterious sacrifice of Calvary is completed. On Calvary, Christ offered His sacrifice alone; in the Church's Eucharistic sacrifice, He lets His bride share in His sacrifice, conferring on her the honor of sacrificing with Him, and allowing her to become the sacrifice with Him. Thus the sacrifice of the Head offered on Calvary is completed in the sacrifice of the whole Christ, including Head and members, on our altars.

And finally, the new divine life which Christ gives us in the sacraments also demands of us *a new way of life according to the image of Christ:* "For we were buried with Him by means of Baptism into death, in order that, just as Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life" (Rom. 6:4). Our sacramental participation in the mystery of Christ must lead to a new Christian way of life in the spirit of Christ; thus also our moral task as Christians can be understood and pondered only through the central idea of the mystery of Christ and our participation in it.

The Heart of Christian Teaching

Obviously, then, this comprehensive view of our good tidings is of the utmost importance for the success of our catechetical instruction. Here is the heart of our Christian teaching which must be thoroughly taught and forcefully emphasized in all forms of catechetical teaching. Let us not deceive ourselves by thinking that we have as yet been completely successful. And why have we not been as successful as we should like to be? If Catechists and sometimes even Missioners have not yet succeeded in placing Christ and His mystery in the center of all their teaching, this is to be explained above all by the insufficiency of their training.

Catechists need not so much detailed and exhaustive explanations of doctrine — although, of course, this is necessary to some degree. Experience shows, however, that our catechetical instructors, especially the Sisters, already possess a thorough knowledge of the different dogmas. But what they need, first of all, is a magnificent, joyful and comprehensive view of the different aspects of the mystery of Christ. We know from experience how eager and grateful they are for this service, which is one that we really owe them.

But is it Sisters and lay catechists only who need to be given this view? It would seem to be required also in the seminaries. And therefore, the special purpose of kerygmatically oriented theological teaching is to allow the mystery of Christ to become evident in all the thesis that the students must master, so that they do not become lost or side-tracked among a collection of isolated topics, losing the vision of the whole. For true theology is, finally, a systematic effort to understand as well as possible the plan which God has made known to us in Christian revelation, and which He is realizing in our salvation. And this plan consists in "gathering all creation both in heaven and on earth under one head, Christ" (Eph. 1:10).

Catechetical Reports And Comments . . .

Two Excellent Helps for Active Participation in Community Mass

IN mission countries even more than in countries with a traditional Christian background we should introduce a more active participation of the faithful in Mass with a well arranged Dialogue Mass. Not that we consider a Dialogue Mass as the highest form of Mass celebration for from the view-point of liturgical solemnity the first place undoubtedly is due to Solemn High Mass, and then to the Latin sung Mass. Yet the question is not what may be the most noble and solemn form of celebration of Mass, but what would be the most helpful form for a better understanding of Mass and for a more intensive participation by those who are present.

What we need most is not solemnity as such, but a better understanding and appreciation as well as a more intensive and expressive participation in Mass.

In many small communities of the missions without any trained faithful, it is simply impossible to have a well-performed high Mass or a Latin sung Mass. But those Christians more than the faithful of a big parish with the many facilities of a well organized pastoral care need an intensive participation in Mass.

Moreover, in the missions, the time of catechetical instruction is often limited. We are unable to give our faithful an extensive and thorough explanation of Mass.

Finally, our faithful have not the many printed helps which nowadays in Europe and America unlock the treasure of liturgy to the faithful. We need, therefore, in a special way such a form of Mass which of itself makes Mass understandable. And that certainly is more true of a dialogue Mass than a solemn high Mass.

But not every kind of Dialogue Mass has the same liturgical and pastoral value. Only a well arranged Community Mass will solve the pastoral problem we face in the Missions. Such a celebration of Mass combines simplicity of performance, transparency of words and actions, attractiveness for the faithful, and intensive active participation of the faithful.

In the December 1957 issue of Mission Bulletin, Father Joseph Kellner has set forth the leading principles which should be observed in a well arranged Community Mass, (Learning the Liturgy by Doing, pp. 654-656). Many missioners would like to get texts for Community Masses in which these principles are fittingly

applied. For this purpose we welcome two excellent helps lately published in English.

The first is the Mass card entitled *Holy Mass — The Great Action of Christian Community,* Rev. Eugene Walsh, SS, published by the World Library of Sacred Music, Cincinnati, Ohio (13 cents each; $10 per hundred).

Father Walsh is a professor at St. Mary's Seminary in Baltimore. His card is the fruit of his experience in directing the Sunday dialogue Mass at the Cathedral in Baltimore. Last fall his card was used at the National Liturgical Week in Collegeville, Minnesota, and stood the test perfectly.

The great advantage of this card is that on a single sheet is found everything necessary for the performance of the dialogue Mass: hymns, prayers, answers to the greeting of the priest, useful indications regarding the new liturgical usage, together with a brief but excellent explanation of the Mass. Thus it becomes a catechetical help of great value for schools and for sermons in church.

The second help is a booklet, *Our Community Mass,* by Rev. Joseph Kellner, S.J., 68 pp., 5¼ by 3½ inches sold at 30 centavos ($0.15) per copy, by the Institute for Mission Apologetics, P.O. Box 1815, Manila, P.I.

Father Kellner is a member of the Institute for Mission Apologetics. His booklet was published on the occasion of the Second National Eucharistic Congress of the Philippines, held at Manila, November 28 to December 2, 1956. The work is the product of a happy combination of musical talent and the liturgical sense of a disciple of Father Jungmann.

This booklet supplies everything useful for a good dialogue Mass. Its special advantage is the variety it permits and suggests; and its selection of hymns; among them quite a few Gregorian melodies which have proved to be quite popular.

Although in full accordance with the rubrics for the low Mass, it is completely open to the suggestions of the best liturgical leaders of our times. That is especially manifest in the way it shapes the people's participation at the Offertory and during the Canon. At the Offertory it brings in the General Prayer, a timely reorganization of the former *Oratio Fidelium.*

For the Canon it offers the so-called Eucharistic Anthems as a remarkable solution, but leaving place for, and even suggesting, other possible solutions. The booklet shows how we could use again in the community Mass, Psalms and the responsorial form of chant, both used so often by the people in the ancient Church. The responsorial chant makes the participation of the people easy, and possible even without a choir.

Father Joseph Andreas Jungmann S.J., of Innsbruck, has given this booklet an unusually warm recommendation. He says:

"The little pamphlet is a masterpiece of its kind. In it the ideas and liturgical structure of the Mass are so clearly and impressively hewn out that you could scarcely find the like elsewhere. This booklet, based on the dialogue Mass, produces its effect by its apt arrangement and divisions, by felicitous explanations inserted in red, by the stress it places on the role of the "Leader," and especially by a happy enlargement of the

prayers — entirely in accordance with the spirit of the liturgy. Added to this there are inserted in the proper places chants for optional use, excellent both because they strike exactly the right sense and because of their true simplicity in words and melody. About a Sunday Mass celebrated in this way one might say, as has been said about many passages in Scripture: 'They are understandable to the most simple, inexhaustible for the most exacting savant'."

From the catechetical standpoint we should prefer Father Walsh's division of the Mass (Scripture Service — Sacrifice — Sacrificial Meal) to that used by Father Kellner (Readings — Offertory — Sacrifice — Banquet).

Father Kellner's booklet, Our Community Mass, is also easily available in Hong Kong through the Bookshelf of the Catholic Centre, King's Building. A Chinese adaptation is being prepared.

A Sample Lesson from The New German Catechism

Lesson 3

The Joyful News of God's Kingdom

One day Jesus spoke to the people in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: And they would not come. . . . Then he says to his servants. . . Go ye therefore into the highways: And as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: And the marriage was filled with guests (Mt. 22:2-10).

* * * *

On the last day God will no longer hide Himself, but appear showing us His power and His love in all its glory. He will give to Christ, His Son, the glory which is due to Him before all the world, and will gather about Himself His children from all peoples. He will make them happy forever in His love, and fill the world with the glory of heaven. "I will create new heavens and a new earth." (Isa. 65:17). That will be the completion of the kingdom of heaven in all its splendor. It has been compared with a marriage-feast: God is the King, Christ is the Bridegroom, mankind redeemed is the bride, and the new-made creation is the place in which the marriage is held.

God wills that all of us should belong to His kingdom. For this reason He has sent His Son into the world. Jesus has proclaimed the kingdom of God to us, has saved us, and made us God's children.

In Christ the kingdom of God has already come among us. God rules over us like a kind Father, and gives us His grace. Christ, the heavenly Bridegroom, is present among us: in the Eucharist we already take part in His heavenly wedding feast. But the glory of God's kingdom is still hidden from us.

When Christ comes on the last day we shall see the kingdom of God in the fullness of its glory. The enemies of God will have no part in the banquet of heaven but the children of God will "shine in the kingdom of their Father like the sun" (Mt. 13:43), and celebrate the wedding-feast of the Lamb (Apoc. 19:7).

The kingdom of God is not only something God gives us, but something we must strive to build. The Christian who has been called to the kingdom of God must try with all his might to develop this kingdom in himself and in the world around him: "thy kingdom come."

CONSIDER: 1. What will God do on the last day? 2. Who is the king at the heavenly marriage-feast; who is the bridegroom and who is the bride? 3. What is the room in which the feast is to be held? 4. What has God done that we may have a place in His kingdom? 5. In what sense can we say that the kingdom of heaven is already with us? 6. What will happen when the kingdom of God comes in all its splendor?

7. When will the kingdom of God appear in all its glory?
   The kingdom of God will appear in all its glory on the last day.

8. How has the kingdom of God already appeared among us?
   The kingdom of God has already appeared among us in Jesus Christ; but its glory is still hidden.

FOR MY LIFE: The kingdom of God must be of more importance to me than all the riches in the world.

FROM HOLY SCRIPTURE: "And over all the earth the Lord shall be King" (Zach. 14:9). "I will create new heavens and a new earth." (Isa. 65:17). — When God's kingdom has been brought to completion on the last day, the saints in heaven will sing "Alleluia! The Lord God, the Almighty, has claimed His kingdom; let us rejoice and triumph and give Him praise; the time has come for the wedding-feast of the Lamb" (Apoc. 19:7). — "The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, did it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field" (Mt. 13:44).

THINGS TO DO: 1. In what prayer do we ask that God's kingdom may come? 2. What must we do that God's kingdom may always grow? 3. At what time of her year does the Church direct our attention most particularly to the coming of God's kingdom? 4. In what parables has Jesus spoken of the kingdom of God?

An English translation of the German Catechism has just been published by Herder and Herder, 1050 East, 233rd St., New York. Price $4.95.

Spanish edition: Catechismo Catolico. Editorial Herder, Barcelona (7). En rustica 36, — ptas=0.94 USA, Encuadernado 48, — ptas=$1.25.

German original: Katholischer Katochismus der Bistumer Deutschlands. Freiburg i. Breisgau 1955, Herder.

NOTES AND INFORMATION

L'Osservatore Romano Repeats Warning About Cooperation With M.R.A. Group

"GRAVE and justified concern" over the Moral Rearmament Movement, created by an American Protestant clergyman, has been expressed by L'Osservatore Romano.

L'Osservatore noted the often repeated assurance that Catholics can freely collaborate with and become members of the movement and said that this must be considered with great reserve.

The newspaper declared:

"In order to facilitate its propaganda in non-Christian countries as, for example, the Far East and Africa, the Moral Rearmament Movement has diluted and rendered obscure even the most elementary religious principles to the point where it has increased the danger of religious indifferentism (considering one religion as valid as another) or syncretism (the union of conflicting religious beliefs)."

L'Osservatore briefly outlined the principles and practices from which the movement has drawn its inspiration and which it said give it the character of a "true and proper religious ideology of a diverse nature from that of Catholic ideology."

It said that such terms as "inspiration of God," "Christ," "cross," "redemption" and "Church" are given an ambiguous if not erroneous meaning by members of the movement.

Referring to MRA's "Four Absolutes" — honesty, disinterestedness, purity and love — the Vatican City daily declared that these points would win the approval of Catholics if they drew their value explicitly from the only perfect Absolute — God.

After recalling that many members of the Hierarchy had forbidden their faithful to take part in the movement, L'Osservatore quoted from an instruction sent by the Sacred Congregation of the Holy Office to the Bishops in 1955:

"Furthermore, as was reported in the press of many countries in the spring of 1955, the Congregation of the Holy Office sent — through Pontifical Legations — various instructions to bishops on this subject. Ecclesiastics, secular as well as regular were forbidden to take part in the meetings of the MRA movement; where laymen were concerned, the instructions read: 'It is not fitting that lay Catholics accept leading posts in the movement'."

The instruction further said, L'Osservatore remarked, that many people had been rightly astonished at seeing a number of Catholics and even ecclesiastics pursuing moral and social ends, however, praiseworthy they might be, in a movement that does not possess the heritage of doctrine, spiritual life and the supernatural means of grace of the Catholic Church.

L'Osservatore reminded that the instruction is still in force. Those who wish to dedicate their energies to

remaking the world, it said, also have the strict duty to give their attention to doctrinal exactness and integrity.

The Moral Rearmament movement, also known as the Oxford Group movement, was launched by Dr. Frank Buchman, a Lutheran minister, in 1909 at Princeton, N.J. It professes not to be a new religion but aspires to reform the world through the propagation of its "four absolutes."

Only Christianity Can Form Basis of Understanding Between Asia and The West, Professor Declares

PHILOSOPHERS and housewives, teachers and executives, students and politicians recently gathered at The national conference on the United Nations Educational, Scientific and Cultural Organization (UNESCO) and agreed upon ways and means to narrow the gap between East and West.

However, UNESCO's blueprint for the future, in its present dimensions, is wrong was the warning from a lone delegate who knows both East and West — and is doing perhaps as much as any man — American or Asian — to produce a meeting of minds between them.

He is Dr. Paul Sih, 48, Director of the Institute for Far Eastern Studies at Seton Hall University in South Orange, N.J. It is the only school of its kind at any U.S. Catholic university, and Dr. Sih, a native of Shanghai and a convert, has been its head since the institute was founded in 1951.

"The West never has had greater opportunity to influence Asian peoples," he said." "Asia hungers for knowledge, for new things, for a new order to replace its own degenerating traditions. . . And so far all the West has offered is crumbs. Crumbs from the banquet table of material progress — machines, tools, money and food — crumbs, to people who need food for the soul as well as the body.

"We talk of understanding Asia," the professor said. "Fine, Americans should know more about the Chinese, the Indians, the Burmese, the Malayans, the Indonesians, and all the Asian peoples. It's important to understand their culture, their beliefs, their customs.

"But what price knowledge if you miss the most important point of all — the fact that Asia is looking toward a new spiritual order; the fact that it is not methods and materials that will win over Asians, but principles?

"Only one force, Christianity, can create the real basis for mutual understanding between Asia and the West," Dr. Sih declared, adding: "UNESCO has failed to recognize this, and that's why it's still fumbling around for an answer. Mutual interest won't flourish in an atmosphere of coexistence. The West can't approach Asians saying, 'We think your religions are as good as ours.'

"Asia is ripe for conversion to Christ. They want what the West has to offer. It's the East that is coming to the West — and the West is retreating by trying to put the old on a par with the new, by saying Confucius is equal to Christ."

To counteract this error is one reason Catholic leadership and interest in UNESCO are vital, the Seton Hall professor said. Despite its faults the UN body is, he pointed out, the only international instrument for East-West interrelationship on a cultural and educational level — and it is capable of achieving tremendous good.

Twenty-Eight Columbans Sail To Far East Mission Posts

A GROUP of twenty-eight Columban Fathers has sailed from San Francisco for Korea, Japan and the Philippines.

Their arrival in the Orient will bring to 405 the number of Columbans working in the missions. Fourteen of the latest group to leave will join sixty-eight of their colleagues in Korea, one of the Society's most fruitful missions.

Eleven Columbans are on their way to the Philippines and three to Japan.

With the departure of this group the number of Columbans who have sailed from San Francisco for missions in the Far East in the past five years now totals 200.

Fides News Service Reports Church's Missionary Work

A MISSION news service founded in 1927 by the Pontifical Association for the Propagation of the Faith serves as a liaison between the Catholic missions and the world press.

This news service has been aptly named *Fides* and is subscribed to by newspapers and magazines in practically every country in the world.

Fides has its correspondents in all the Church's mission areas. Normally these are missioners, who are named by their local Ordinary. Their stories of news happenings are sent to the Rome office.

Here the news is edited for each language section by the various editors. There is a priest-editor for each of the language Fides uses. If the news has a certain international importance, all may use it; but some may lengthen the account if the story is of particular value to their subscribers; others may reduce it if the interest or value is less. And at times a news happening may be of interest only to one language section.

In addition to its weekly news reports, Fides has a picture service and documentation releases. These latter are usually special studies on mission problems, which are sent out in the language in which they are written by the correspondent, provided it is one of the usual languages. This is not material for the general newspaper, but is of particular interest to the mission magazines according to Father Hienzmann, a Maryknoller who is editor of the English section.

Theoretically, the International Fides Service should have a correspondent in every mission territory; but in many of these areas there is little news to be reported. Father Heinzmann, says that in the most important places, Fides has correspondents writing for them quite

frequently.

"We are fortunate," he said, "that a number of correspondents have had journalistic training, and others have picked it up for themselves."

The Fides news rarely is "spot" news. Normally it comes to Rome by air mail; and only rarely is it necessary for a correspondent to send news items by telegraph.

In writing to correspondents just starting with the Fides Service, the agency sets out its purpose: "To serve as a liaison between the Catholic missions and the world press, in such a way that the press, Catholic as well as non-Catholic, would be able to — in fact, would have to — mention Catholic missions frequently.

"Its principal scope then is to furnish the world with accurate and interesting news of Catholic missions in order that people generally may have a solid and sufficient knowledge of these missions."

The memorandum then points out that "only through such knowledge can a real and lasting love of the missions be instilled. . . Only in this way will there be hope of assuring the missions the necessary support of prayers and material help, so indispensable for their future success."

Bishops of South Pacific Island Groups Call for Lay Social Action

THE bishops of the French administered islands of the South Pacific have urged their people to exploit the implications of their membership in the Mystical Body by making their personal lives conform to the spirit of the Gospel.

They called for vigorous social action on the part of the laity, saying that this would in no way infringe on the responsibility of the Hierarchy.

Presiding at the meeting here was Archbishop Romolo Carboni, Apostolic Delegate to Australia, New Zealand and Oceania. Among the bishops taking part in the meeting were the Vicars Apostolic of New Caledonia Wallis and Futuna, New Hebrides, Tahiti and the Marquesas Islands.

At the conclusion of the meeting, they said:

"Status as baptized Christians implies for the laity the duty of participating in the activities of the Mystical Body; this supposes initiative and responsibility on their part in order to ensure the penetration of the spirit of the Gospel into their personal, domestic and social life.

"Catholic Action, which is the official collaboration of the laity with the Hierarchy for the promotion of religious life and of the social reign of Christ — while maintaining nonetheless a rigorous neutrality with regard to political parties and other organizations of the temporal order which are not opposed to the Christian faith or morals — is absolutely indispensable in our time.

"That Social Action, which aims to insert the spirit and the principles of the Gospel in the temporal cadres of social life, is also a duty for the laity, who, although they act under the inspiration of their Christian faith, nevertheless in no way engage the

responsibility of the Hierarchy.

"The bishops exhort Catholics to collaborate loyally with the public authorities and with all men of good-will unto the common welfare, and in particular for the development of education, of matters of hygiene, of the fight against alcoholism and other social evils.

"The episcopal assembly warns all the faithful against the danger of possible penetration by communism, which, while dissimulating itself under inoffensive exteriors, slowly gangrenes both minds and hearts.

"The assembly expressed the wish that there may be organized courses, conferences and sessions for the promotion and perfectioning of the religious and social knowledge of the faithful, according to the instructions of the Holy See."

Holy Father Cites Present Day Modifications In Applying Evangelical Counsels To Religious

ALTHOUGH the essentials of Christian perfection — love of God primarily, and secondarily love of neighbor — are unchangeable, there is no reason why laymen and Religious cannot adopt the evangelical counsels of poverty, chastity and obedience to modern living, His Holiness Pope Pius XII has declared in a 3,000 word statement.

The Pope's statement was made in the course of an address he gave to leaders of religious orders in thirty one countries gathered in Rome for the Second General Congress of the States of Perfection in the Modern World.

Formed in 1956, the conference brings together provincials and other heads of religious orders and congregations of men in the United States to discuss common problems.

In the first part of the address, the Pope treated of laymen and the practice of the counsels of perfection or evangelical counsels in their lives in the world, and then dealt with the practice of Christian perfection in the religious life and in religious communities in particular.

"It is clear that Christian perfection, in the essential elements of its definition and of its realization, does not allow for any revision or adaptation," Pope Pius said. "But, since conditions of modern life undergo major changes, modifications will be required in applying it. These modifications will affect those who live in the states of perfection and those who do not take part in them, but even more so the latter, especially if they hold a high social rank and higher functions."

The Holy Father pointed out at this point that it is not anomalous for the rich to lead lives of total consecration to God.

The Pontiff then dealt with problems involved in adapting the counsels of poverty, chastity and obedience noting that religious superiors and those subject to them are called on to consecrate themselves to the service of Christ as active and chosen members of His Mystical Body.

He continued:

"But once this essential obligation has been well established, they (Religious) are not forbidden to think

about revision and adaptation of the means of achieving it, without however failing to show due respect for tradition and without detracting from the prescriptions that are considered inviolable by (their) Constitutions.

"Subordinates will furthermore observe religious discipline, which forbids them to arrogate to themselves those tasks that fall within the competence of superiors, or to undertake on their own initiative reforms that they cannot attempt without their superiors' authorization."

Here the Pope gave special consideration to obedience in the religious life, which he called an essential on which the renewal of the spirit proper to the community depends. He said that a tendency toward modification in this field has created certain tensions — "not through a lack of sincere desire to aim at perfection by means of obedience, but because there is particular emphasis today upon certain aspects of obedience that even serious and conscientious Religious would like to see disappear."

He mentioned specifically the assertion made in some quarters that some ways of applying obedience tend to endanger the human dignity of the Religious, that it creates an obstacle to the full development of his personality, and might even alter his orientation towards God alone.

At this point the Pope underlined the value of true submission and Christian humility. He said both should be free acts involving the individual's abandonment of self into the hands of God, "whose Will is expressed in the visible authority of those whose mission it is to command."

He added:

"A superior may command only in the name of the Lord and by virtue of his powers of office, and a subject must obey only out of love for Christ and not for any human reason of convenience, even less through pure constraint."

The balance of the discourse treated of relations of religious communities among themselves and the matter of revising and adapting the practice of Christian perfection. It also dealt with relations between religious communities and the Holy See and the task of preserving and protecting observance of the states of Christian perfection.

He told religious superiors:

"The Holy See wants to receive from you information which is not only true but frank, so that it might know the real state of each community concerning its doctrine and life, ascetic formation and observance, religious discipline and temporal administration and the rest. Only then can it be possible to promote good and correct evil in time . . ."

As a final note he added:

"We do not want to miss the occasion of saying a word about the wish for 'centralization' which a great number have attributed and complained about to the Holy See. The word 'centralization' can designate a system of government that claims to take everything into its own hands, to decide and to direct everything and reduce all subordinates to the mere role of instruments.

"This centralization is absolutely foreign to the spirit of the Roman Pontiffs and the Apostolic See. But the Holy See cannot renounce its position as directing center of the Church. While leaving to the con-

stituted superiors the initiatives provided for by the Constitutions, it must preserve its right and exercise its function of vigilance."

A Magazine Planned In Red China Prison Is Now Circulating Among Missioners Throughout The World

AN idea conceived in a Red Chinese prison cell has blossomed into a publication now circulating throughout the missionary world.

The publication is a quarterly called "Christ to the World." Its founder and editor is Father Francis X. Legrand, a Scheut Father from Belgium who spent twenty-five years in China.

The magazine's subtitle is "International Review of Apostolic Experiences." — Father Legrand describes it as "a meeting place to let us (missioners) know what we are doing to bring Christ to the non-Catholic world."

Before the Red takeover in China Father Legrand was in charge of the cultural activities of the Catholic Central Bureau in Shanghai and editor of the China Missionary. Because of his activities he was imprisoned by the Communists in Shanghai.

After thirty-two months in prison Father Legrand was expelled from China. He himself has said very little about his treatment at the hands of his Communist jailers, but he arrived in Hong Kong a physical wreck.

"I had three years to think about "Christ to the World" he states. Even before being jailed he had felt the need for such a publication — where missioners could exchange their experiences on an international scale.

It did not take long to start the publication, Father Legrand explains. "I laid the plans which I am busy realizing now because I had three years to think about it."

From his own experience Father Legrand had found how helpful it was to know what others had done. He recalled that in China missioners had been looking for new ways to make contact with non-Christians. Then he read in a magazine about a correspondence course that had been successfully conducted in India.

When a similar correspondence course in Catholicism was started in China, missioners told Father Legrand that it was impossible, because the Chinese are not like the Indian people, interested in mysticism."

But, after one year, 4,500 non-Christians were taking the correspondence course. This demonstrated to Father Legrand the usefulness of pooling missionary experiments.

"Christ to the World" is now published in English and French and, Father Legrand hopes, there will soon be Spanish and Italian editions. It does not aim at a large circulation, but seeks "to attract the attention of people who go to the non-Christians."

"We are always working for ourselves," This zealous missioner complains. "We work for the Catholics and we forget the pagans. If sufficient Catholics are interested in propagating the faith among the non-Christian nations, then they will be better Catholics; we will keep our Catholics, and we will get the non-Christians coming to Christ."

Editorial comment from Catholic papers in the Far East —

Press Review

Philippines Catholic Sentinel

Methods of Communism

PERHAPS one of the most important books published in our time is "The Red Book of the Persecuted Church," written by Albert Galter and published under the auspices of the Commission for the Persecuted Church of the International Catholic Organization whose headquarters are in Fribourg, Switzerland.

The book contains a documented account of the persecution of the Church by the Communist governments of certain countries. A revealing analysis of the nature of Communist persecution is contained in two chapters called "The Communist Persecution" and "Propaganda by Equivocation."

It should be helpful to the public if it were made familiar with the methods that Communists use in "going after" the Church. These methods, which the Communists have found successful to a certain extent, indicate the lines that propaganda aimed at undermining the unity of Catholics in any country will have to follow.

Mr. Galter asserts in his book that there are great permanent features of every Communist persecution of the Catholic Church, and they are as follows.

First of all, a propaganda campaign to discredit the Church in the eyes of the people. Only when public opinion has been sufficiently prepared are the first decrees against the Church brought out.

The second stage consists in dividing the Hierarchy and the faithful, and obstructing the relations of the clergy and laity with the center of Catholicism, the Holy See. This consists in a campaign against the Vatican and against the representative of the Holy See.

The Bishops and priests are accused of certain crimes and brought to "trial." This is aimed at destroying the prestige of the Bishops and priests and weakening their influence among the people.

The chief method used by communism to undermine the influence and weaken the resistance of the clergy, according to Mr. Galter, is to sow the seeds of division among them. Even political issues can be used to create division.

Once the unity of the Church has been undermined, the Hierarchy is faced with the dreadful alternative — complete paralysis of ecclesiastical life or the acceptance of State-imposed regulations, possibly involving the

creation of a "National Church." The Church is finally clamped in a vice and is practically eliminated from public life.

One of the first steps taken by Communist governments through legal decree, the author notes, is the suppression of the Catholic press. Next comes the dissolution of Catholic associations. Schools are then nationalized, which really means that Catholic schools are taken over by the State. Church property is next nationalized in the name of "social justice," to make it impossible for the Church to subsist. Then the Church is forbidden to engage in any form of social or charitable activity. The Apostolic Delegates or Nuncios are expelled and relations with the Holy See are terminated.

These methods have been perfected over the years into an art by the Communists, and the tactics are modified according to the local situation.

When one looks back at the methods that some of our local politicians and political propagandists have used to embarrass the Church for their own ends, one cannot help but think that we do not have to wait for the Communists to do their job. The spadework is already being done for them.

The Ceylon Messenger

The Kandy Hospital Affair

IT was in pursuance of considered editorial policy that we have, up to now, kept silent on the future of our Nursing Nuns in Ceylon Hospitals, as well as on the incidents that took place in the Kandy Hospital which were given some publicity in a certain section of the Press. We maintained this reserve for many reasons, not the least of them being the much talked of "conference" which has been kept dangling in the air for the past few months. We then thought that as these matters would be taken up at top-level talks, it would be best if no embarrasment were caused to the persons concerned by adding our own comments on matters which were under consideration.

Now, however, we feel constrained to break our self-imposed silence. We do so, partly because news-reports about the withdrawal of four Nursing Sisters from Kandy have been published in some of the national dailies and partly because, as a consequence of those reports, our office has been literally flooded with queries about the Kandy affair, with protests and with letters containing strongly expressed indignation. It has *never* been our policy to fan the flames of anger and passion, however justifiable such indignation may have been. And yet, in response to the innumerable callers and enquirers over the past few days, we feel justified in placing before the public the facts of the case which the reader will find elsewhere in this issue.

Certain things emerge from the Kandy episode. For one thing, one has been accustomed to hear from those who have made it their business

to hurl mud and disseminate hatred, that our Nursing Nuns are, after all, not persons dedicated to an ideal, nor working for the cause of alleviating distress in the sick and infirm; but that they are working for the one aim of remuneration. Money and the profit-motive was supposed to be the driving force of their lives!

If that were so, one begins to wonder how four qualified nursing Sisters could come to Ceylon all the way from the Motherhouse of their religious congregation, delay here for over a year, and then, when Ceylon officials pursue delaying tactics, go off to other fields and pastures where their services are eagerly awaited. The moral is obvious: there are many other countries where the service of these nuns is asked for; many other hospitals where they work understaffed and round-the-clock, in order that they may stretch their numbers as far as possible and send Ceylon too a few dedicated souls; many other places where they are wanted and awaited. When Ceylon refuses to have them, as in the present case, they merely proceed to some other field, where they can continue to give the poor and the sick their love, devotion and sacrifice, which not all the money in the world can buy. They may need money for their livelihood; but it is their least concern.

It is high time that certain persons in Ceylon began to realize that these sacrificing and dedicated souls, who work continuously amidst difficult odds with a spirit of devotion that has evoked the praise of eminent persons like Dr. R. L. Spittel, stick to their posts whatever comes their way, not for the dubious glamor of "filthy lucre" but for a Tremendous Love that fills their lives and helps them to keep giving without counting the cost. To our critics, this language, we know, will sound strange. It is, nevertheless, true. The spirit that animates our religious nursing Sisters is something that is beyond any blueprint for nursing efficiency. Not all the commissions nor enquiries will succeed in understanding the driving-force behind their dedicated lives, for, in the Church, in the household of the faith, it is the language of Christ's love that we speak, and it is the strength of the Eucharist that sustains us.

Hong Kong Sunday Examiner

The Government And Social Work

A few years ago, in one of the many addresses in which he has touched on the function of the State, the Holy Father declared: "What individual men can do for themselves and by their own forces, should not be taken from them and assigned to the community."

And, again, in another address: "Although the public authorities should not substitute their oppressive omnipotence for the legitimate independence of private initiative, those authorities have, in this matter, an undeniable function of coordination, which is made even more necessary by the confusion of present conditions, especially social conditions."

We recall these words today because we were forcibly reminded of them when the policy of the authorities in Hong Kong was enunciated by His

Excellency the Governor in a speech, which he made at the opening of the Seminar on Social Group Work Among Youth. His Excellency said: "Our policy in social work is, broadly, that if a voluntary organization can do the job satisfactorily, Government will let the organization go ahead and do it; Government's part being to grant subsidies and also generally to coordinate, so as to reduce overlapping between different organizations."

We are indeed fortunate to have lived for the last ten years under so enlightened an Administrator. As His Excellency noted, this view of the function of the State is not a common one today, when in many countries well-meaning humanitarians have pushed through legislation which, while seeming to alleviate social hardships, has in effect handed the poor and unfortunate over to the impersonal care of bureaucrats. However well-meaning these may be, their attentions can never replace the spirit of Christian charity.

Moreover, it is an even more serious defect in the welfare state that it deprives men of goodwill of the opportunity of exercising charity towards their fellows. For brotherly love and the personal service of the unfortunate, it substitutes the paying of taxes: in the long run, this tends to dry up the very wells of charity.

Government should see, and in Hong Kong does see, that no need is wholly neglected, but by leaving the meeting of needs to voluntary effort, it makes it possible for large numbers of private citizens to come forward to perform a Christian duty. To the chance visitor, Hong Kong may be a mere commercial metropolis, or if he looks at another side, a modern Babylon, but he does not know Hong Kong who does not know the many excellent charities represented on the Council of Social Service.

If there are one or two so-called charitable bodies of which we cannot approve, there are a great many excellent societies, served voluntarily by a large number of charitable men and women, who together make of Hong Kong something very different from the heartless emporium which is all that the visiting journalist can see. That this is so, is largely due to the policy of the Government of Hong Kong and particularly to the Governor who has guided its destinies for so long.

Malayan Catholic News

Contemporary Godlessness

WHAT is our Contemporary Godlessness? It is definitely not paganism. It has no idols, no traditional moral codes, no sense of awe. The word pagan comes from the Latin paganus meaning a dweller in a village or the country-side as distinct from the big city, where most of the early Christian converts were made. Those country folk, those "heathens," men of the heath, or untilled land, already had a religion: they had their own stories of how the world began, and these were handed down from parents to children.

Gibbon, that great apostle of post-Christianity, describes the many varieties of religion in the old Roman

Empire as being "to the philosopher equally false, to the people equally true, and to the magistrate equally useful." But what is new about our Contemporary Godlessness is that its devotees regard religion, or religions, as neither true nor false, but simply as of no consequence.

Those ancient country folk were the sturdy material out of which the early Church of the West was formed. The Gauls whom Martin converted, the Irish to whom Patrick preached, the Rhineland heathen for whom Boniface lived and died, were men and women who already knew how to pray; how to show exemplary piety to their dead; who had some sort of belief in the after life, and continued these practices after they had become part of the Roman Empire, but before they were received into the Church. In other words, those people already had a good sense of religion, however imperfect it was and still mixed with certain gross superstitions. At least, they knew it was their duty to look up to heaven, to thank or appease a Force they recognized as superior to themselves. These are the ancestors of Christianity in the West.

From thoughts of them we turn easily to our pagans in the East. There is all the difference in the world between the latter and those westernized atheists who have no religion at all today, even if they haven't yet fallen under the deadly influence of Marx. One recalls a Chinese servant in Singapore whose example brought a convert to the Catholic faith: An English lady was ill and her servant woman made the equivalent of a novena to her idol. The lady recovered, and immediately her former animosity to the Church of her Catholic husband was dissipated. She accepted his faith, thanks to the devotion of this old servant. Of such is the kingdom of heaven in these parts. How many intelligent Chinese have stated in our times that it was the sound moral doctrine of old Confucius that prepared them well for the flaming truths of Christianity.

Another symptom of Contemporary Godlessness seems to be its intolerance and violence. Christians are groaning everywhere under this new a-religion, this anti-Christianity, this Pentecostal messianism in reverse.

What should we do about it? Some say, "Nothing. "It is simply a passing phase of our civilization." Others say the machine is the great culprit, and they sit back despairingly, for one can't fight mechanization today. But machines in themselves are neutral. They merely give us the means of spreading ideas to mankind and so it is not the machine itself which is at fault. A loudspeaker, e.g., can spread lies efficiently, but it is not responsible either for the lies or the truth it may utter. Machines of themselves do not pervert values or plan new campaigns of anti-Christian violence and hatred. It is left for man and Satan to do that. So, it is not the machine but the spirit of evil using it that must shoulder the blame.

Viewed properly, Contemporary Godlessness is not merely a threat; it is also a clarion call from the God of Abraham and Isaac and Jacob to gather round and glorify Him. We can, we must give our individual free response to this challenge to our Faith in God, and give it from the heart.

Communist Policy

The 'Struggle' Broadens In China

THE emphasis of the campaign for "rectifying the working style" of the bureaucracy and destroying the "Rightist" opposition has now been switched from the well-known Rightist ministers and other personalities; but the campaign is by no means dying down. On the contrary, as Chen Shutung explained on September 10 "*the anti-Rightist struggle is still broadening.*" It had already spread from the intellectuals and members of the "Democratic" puppet parties to newspaper editors and writers, to the "Rightists within the Party," to "industrial and commercial circles" and "judicial circles." Now, as Mao clearly warned in his second thoughts on "contradictions," delivered on June 18, it is to press forward in rural and urban areas alike.

The Communists explain the campaign as the political-ideological counterpart to the "upsurge of Socialist transformation" which took place last year on the economic front, with the collectivisation of agriculture and the conversion of most industrial and commercial enterprises to "joint State-private" operation. The régime is obviously now more directly concerned with "transforming" the disgruntled workers so as to consolidate its power, than with increasing production by rational methods.

It is significant that the Supreme State Conference, specially called by Mao on October 13, dealt with "Rectification" and the development of agriculture together. The connection between these two subjects is amply demonstrated by the "acute class struggle" which the Communists say is taking place in widely separated provinces where so-called "landlords, rich peasants and counter-revolutionaries" had clearly overthrown the local Communist authorities for a time in mid-1957.

In many places, apparently, the peasants not only broke up collective farms, settled old scores and beat up the Party officials, but restored former landlords to their positions and property. It is hard to believe the Communist story that the powerless and disgraced former landlords "forced" the other peasants to act in such a desperate manner.

Under the headline "Resolutely smash the activities of landlords, rich peasants and counter-revolutionaries," the *People's Daily*, called for increased vigilance everywhere: "this serious class struggle" was a "contradiction between the enemy and ourselves."

The third plenary session of the Chinese Communist Party Central Committee also discussed the progress of the rectification campaign; Teng

Hsiao-ping reported to the Party Committee:

"The movement shows that it is necessary to wage a resolute struggle against the bourgeois Rightists and other anti-Socialist elements in the urban and rural areas . . . methods of exposing, isolating and breaking up, and in certain cases punishing and suppressing, must be used. Even within the ranks of the people, punishment would be meted out to lawbreakers — such punishment is also educative."

This notion was developed by Chen Shu-tung, when he explained that although "no organizational punitive action" had been taken yet against the major Rightists, this "should not be construed as tolerance. On the contrary, such a step is aimed at strengthening the anti-Rightist struggle" — and broadening it:

"Under such circumstances, instead of taking punitive action against them it is more appropriate to wait until the exposure reaches a certain stage and see how they make self-examination and clarification."

Executions for "counter-revolutionary activities" have taken place, and huge numbers of cadres and other personnel have been exiled to the countryside, or even to Tibet and other remote areas on such excuses as cutting down bureaucratic redundancy. These harsh measures serve as a warning that any "Rightists" who resist "transformation" will be sternly dealt with, either under the existing law against counter-revolutionary acts (which can mean almost anything), or under the vague legislation which condemns "bad elements" to education through labor, or by some other indirect method.

In one place, in Chekiang province, for example, on September 29, after 60,000 people had taken part in the "struggle," thirty-three victims were sentenced before a crowd of 15,000 people for "trying to avenge themselves" and other crimes: two were condemned to death.

'Socialist Education' of Peasants

IT is against this background that one must interpret the present campaign for "Socialist Education" of the peasants and the new slogans "After the great debate, overhaul the backward cooperatives" and "Catch up with and surpass the production level of the well-to-do middle peasants" (*People's Daily* editorials). The The first of these editorials prescribes a course of "Great debates" for those Agricultural Producer Cooperatives (APCs) which have "become backward" or disintegrated, where the members have embarked on speculation, allowed "bad elements" to take charge, and so forth.

"The course of 'contending' and 'blooming' aims only at letting the members voice in symposia, small group discussions, and debate conferences, what they had been whispering in crop fields and in tea houses, and letting the cadres hear and see what they could hardly hear or see in the past, and at letting all types of undercover anti-Socialist characters unveil their true faces to the public."

The "debates" must be carefully staged:

"The Socialist debate in any agricultural cooperative should be conducted in an orderly manner and under proper leadership. This is particularly true among under-developed cooperatives; the more backward a cooperative is, the more need there is for the dispatch of a stronger work team to guide the great debate in that cooperative.

"One of the special characteristics of an under-developed cooperative is the lack of a strong and forceful Socialist basic force. Therefore, prior to the launching of the great debate throughout the village or cooperative, special attention should be paid to devoting considerable effort to training activists so as to strengthen the leading force. The force which will play the leading rôle must be composed basically of Party members, poor peasants, and activists among peasants of the lowermiddle class."

The article concludes:

"After the completion of the great debate, all efforts should be centered on the systematic reorganization of cooperatives according to the three directives issued by the Chinese Communist Party (CCP) Central Committee."

These directives, issued on September 14, are concerned with:

1) the general overhauling of the work of APCs;
2) improvement of the administration of production;
3) methods of applying the policy of mutual benefit among cooperative members.

In spite of the publicity given to the alleged sabotage by landlords and others and to natural disasters, these directives clearly reveal the extent to which the Government's mistaken policies have been largely responsible for bad conditions in the country-side, as a result of which the "12-year draft program" for agriculture has had to be revised.

Instrument of the Party

The main shortcomings revealed are first of all "lack of democracy": the APC is not a free association of farmers electing its own officers, but the oppressive instrument of the Party officials; these officials were often ignorant of local conditions, handled their relations with the "masses" badly, and misused or ignored the skills of experienced local men. The efficiency of APCs was also reduced by the tendency to make them too big, and by the plans "drawn up in a mechanical manner" forced on them by higher levels.

Officially, only a "handful" of "well-to-do peasants" are supposed to have suffered an actual fall in income since collectivisation, but analysis of all that has been said by Peking on the subject indicates that this statement is optimistic. Commenting on the directives of September 15, *NCNA* mentioned that these "upper middle" peasants comprise some 20 per cent of the rural population, and their production techniques being "comparatively higher," the poorer peasants should allow them to receive due consideration.

The *People's Daily* editorial on catching up with the middle peasants observes:

"For the sake of family wealth and prosperity, many well-to-do middle peasants have always risen early and retired late, devoted their entire labor power to production, and economized every penny, and coopera-

tives should learn from them concerning such an assiduous and frugal spirit in perfecting their own management." It is interesting to see the Party, which began by playing on the envy and greed of the unsuccessful peasants with talk of exploitation and "fair shares," beginning to recognize the virtues on which the prosperity of many of their victims was really based.

The directives envisage certain incentives to ensure that the best farmers' skills are not wasted: "Members' dependents should be allowed to raise a certain number of domestic animals", and these should belong to the members themselves.

Production brigades may be allowed to "guarantee" an output slightly lower than the planned target, and thus keep a percentage of the yield if they exceed the target. But the "three-guarantees" system will continue, and thus every member is bound to perform the tasks required by the State-imposed plan.

Although Administrative Committees are told to "change the practice of excessive centralization and excessively rigid control," it is still laid down that "an agricultural cooperative is a Socialist collective economic organization which calls for unified management and centralized leadership"; and "the tendency towards divisionism resulting from the excessive power of the production brigades should be avoided."

According to the *People's Daily* of September 19, the APCs "have invested their funds in production" and will require a certain time before they can concentrate on "improving the living conditions of members." Some peasants, however, have been stubborn about "cooperating"; they have improved their living conditions considerably in recent years by cheating and exploiting other peasants.

'Crimes' Against the State

"They do not observe the law of the State; they evade military service and refuse to take part in the construction of irrigation projects. . . . They live a comfortable life at the expense of the State and the suffering of others."

This is the old story. In the next breath, the article suggests that these independent farmers should be made to compete with the cooperatives: then they will be convinced of the superiority of the cooperatives — but it may take five years! The article then continues with some suggestions and a warning:

"The State may only invest in matters of key importance, which will not result in the solution of all problems. The development of agriculture must necessarily depend mainly on the accumulation and manpower of the cooperatives themselves. . . Concerning those cooperative members who choose to squander their income obtained from production in excessive eating and drinking, marriage and funeral ceremonies, superstitious expenses, gambling, and so forth, instead of using their earnings in accumulation and saving, it is all the more necessary actively to persuade them to correct these bad habits."

The "rectification," by rigged mass "debates," of the more competent peasants who believe in the superiority of individual farming will do nothing to shake the beliefs of those who would like to see cooperatives run by the farmers in their own interests, and the relations between

town and village based on mutually beneficial trade instead of on State control in the name of the mythical "alliance of workers and peasants."

Russian Experts in China

PROBABLY one will have to wait until the collapse of the Communist regimes — no political regime lasts forever — before one can see the secret documents in the Kremlin and the Forbidden City which contain the full story. For the present one must be content with fragmentary information filled in by speculation, more or less well founded, on the actual relations between China and the USSR. The technique to be used is similar to that of the paleontologist constructing his ape-man with a few bones and a little imagination.

Less Interference

Russians in China have as much understanding of Chinese psychology and aspirations as have Americans of certain other countries. The Russians believe that every Communist country must use the Russian brand of communism. The fact that in 1956 the interference of the Russians in Chinese cultural questions was openly resented had as a consequence a decrease in Russian control and a reduction in the number of Russian advisers at least in these fields. It is possible that the Russians, annoyed by the assertion of the relative independence of the Communist countries from Russian interference, were withdrawing experts in the economic field too.

Last year, on the occasion of the 40th anniversary of the October Revolution, Chinese propaganda marshalled all possible forces for an impressive show. Broadcasting stations spoke day and night of the glories of Soviet Russia, while in the Press the tone of almost shameless adulation was re-introduced. Long essays written by well-known personalities praised Russian achievements with wearisome monotony and endless repetition. Again, as in the past years the deepest gratitude was expressed to the Russian *experts*.

The Press was full of such banner headlines. But reading the texts of these articles one noted with astonishment that much was said about the past activities of the Russian experts and little about their present work. This seems to show that during the past year the number of Russian experts had been considerably reduced. *"From now on the number of Soviet Russian experts will be reduced"* — said a Press report written last June about unemployed interpreters.

Their presence and dominating role however is still far from negligible. Last year a Russian, whose title is Soviet Russian General Adviser to the Chinese Cabinet, initiated a six-months series of lectures by Russians for the higher intellectual Chinese classes to be delivered in a dozen cities. Again, it was the Russian adviser to the Weights and Measures Office of the Cabinet who urged the formulation of standards for precision machines. Two month ago the Hsinhua News Agency released an article, reproduced in all the major newspapers, about Soviet experts in industry. This said that Russians are active in the revival of a number of old fac-

tories, indication that the new policy of thrift with its emphasis on small-scale industrial units is not a purely Chinese move.

This year the scarcity of chemical fertilizers is keenly felt and the opening in Kirin, Manchuria, of new plants for their manufacture, constructed by the Russians, was greeted with particular enthusiasm in the press. The gratitude to Soviet Russia was expressed in Kirin itself by Po I-po at the opening of the plants. Present also were delegates from the Soviet Russian Ministry for Chemical Industry and other Soviet Russian experts who are *"directing"* plans for the construction of similar plants in Szechuan, Nanking and Shansi.

It was also pointed out that the Russian engineers are implementing the orders of the Chinese government for economy in the management of industrialization and that they have, for example, followed this directive in the scaling-down of plans at the Wuhan Steel Plants. The presence of Russian directors in arts, theater, film, music and ballet is also recorded with gratitude. Special gratitude was expressed to the Russian ballet-master, who trained the first Chinese ballet,—one of the great achievements of the first Five Year Plan, the Peking radio announcer said. It was a Russian adviser to the Peking Ministry for Education who answered the questions of primary school directors in Shanghai about schools and teaching methods.

The number of Russian experts may have been reduced but the Russians' knowledge of the economic situation in every corner of China has not been circumscribed. Russian technical delegation, experts in special branches of industry, agriculture, or geology, rove the country and their reports obviously go to Moscow. Today outside China only the Russian government is well informed on the economic development and potentiality of China.

Popular Resentment

It is possible that the assertion of Chinese peculiarities within the orbit of the Communist world and the demand for relative independence in internal affairs was put forward by Peking leaders under pressure from the Chinese population. One of the recurrent complaints during the May-June free speech period was that against the domination of Soviet Russia in China. Moveover, during the ensuing purge of the 'rightists' one of the main accusations was reluctance to follow the Russian example and criticism of the Russian system. At present it is being inculcated at every conference and meeting that *the imitation of the Russian experience* must be fully implemented.

Robber in the North-East

There was hardly any aspect of Russian influence which was not criticized last year. A well-known young writer declared that Communist literature of the last twenty years is rubbish. Other said that in Soviet Russia there is no democracy and no freedom, and the living standard is low. There was wide-spread criticism of Soviet science, Soviet technique and Soviet pedagogy. Chou En-lai had to explain in his Congress speech that the defects in economic capital construction are not due to the imitation of Soviet Russia.

One of the most violent attacks came from Lung Yun, formerly a

famous governor of Yunnan province. In 1954 he was made Vice-Chairman of the State Defence Council and member of the Congress Standing Committee. Lung Yun touched a very sensitive point when he said: *"The Soviet army at the Liberation of The North-East* (Manchuria) *carried away a great quantity of industrial equipment."*

This is the first time that the Communist Press has brought up this thorny subject. The official answer to Lung Yun was: 'Mr. Lung Yun, having taken part in many meetings of the Congress Standing Committee, of the CPPCC, of the Supreme State Council and so on, you should know that if the Soviet Army had not carried away the industrial equipment of the North-East, the U.S. and Chiang Kai Shek would have profited by it and the liberation of the whole country would have been hindered. You should know that since the liberation Russian help has exceeded many times the value of that equipment.' This reply in the People's Daily was by Chien Chun-jui the Vice-Minister for Culture.

The Wrong Words

There is also attributed to Lung Yun a statement that the Russian loans are very stringent and the Russia is less generous than the United States would be. Further, that he, as well as others, after the Hungarian insurrection hoped that similar events would follow in China.

Lung Yun himself confessed at the Congress to all these statements, adding that he loved the Soviet Union in his heart but that he happened to say the wrong words, and that he was very sorry.

Lo Lung-chi and Chang Po-chun the Ministers for Timber Industry and for Communications, were apparently lukewarm supporters of the Soviet Union. It is said that Lo Lung-chi hated the Soviet Union and that Chang Po-chun taking part in a delegation sent by the People's Congress to Moscow at a dinner in the Kremlin insulted Soviet Russia.

The Subconscience

One of the most characteristic reactions to Soviet Russia is that of Wang Yun-sheng who in the spring of 1949 returned from Hong Kong to Peking. First he was shocked by the russification of life in China, and as he confessed, he asked himself whether China has not become a satellite of Soviet Russia. He was indoctrinated and tried to persuade himself that everything was all right. In April 1949 he wrote an article with statements like *"The Soviet Union sympathizes with and saves the oppressed nations."* Last year he published an article in the TRAVELLER magazine about Port Arthur, and wrote about the *"Sad history of Port Arthur: the occupation by Japan in 1894, by Russia in 1898, by Japan in 1904; The Soviet Army liberated it in 1945 and retired in 1955. This history has lasted for sixty years."*

A campaign was started against the author for these lines because of the sentence which included Soviet Russia in the 'sad history.' The author confessed that this slip of the pen must have been the *"remnant of my narrow nationalism."*

— *China News Analysis*

Newsbriefs

1.—FOOD RATIONING IN RED CHINA GROWS STIFFER

PEKING (Reuter) — Pork, one of the most widely eaten meats in China, will go on ration in Peking, the Capital's newspaper Peking Daily reported.

It will join grain, vegetable oils and cotton cloth as a commodity for which housewives have to surrender coupons. No official announcement of the size of the ration has been issued, but verbal reports put it at ten liang (about eleven ounces avoirdupois).

The government last month told local authorities to decide for themselves about rationing in the light of local supplies.

Larger Queues

Despite claims of a huge rise in the pig population over the past twelve months and the announcement that exports have been cut to one third of last year's, supplies of pork in the cities have remained uncertain and over the past few months food queues have appeared to be larger and more frequent.

The official reason is that more people now have money to buy meat.

There is a shortage too of the comparatively little eaten mutton and beef, and restaurants specializing in these meats have had to turn away a large number of prospective customers.

For some months there has been an informal sort of rationing with each meat shop supplying only a limited amount to each customer at one time, but this has often meant that families have merely sent several members to different shops at different times.

Officials say that formal rationing will mean more equal distribution in towns and among factory and office canteens.

2.—SOUTH-EAST ASIA COUNTRIES WARNED OF COMMUNIST SUBVERSION

BAGUIO, Philippines (AP)—Countries of Southeast Asia were warned against under-estimating the Communist threat to their security and freedom.

Mr. William Worth, Acting Secreary-General of the Southeast Asia Treaty Organization, and Professor Richard L. Walker, of the United States, told eighty delegates to a SEATO seminar on countering Communist subversion in Asia that communism was the gravest threat to their countries' economic stability and internal peace.

Mr. Worth said, however, that although the present emphasis on Communist tactics remained on sub-

version, SEATO could not relax its efforts to plan to meet overt aggression.

"It must make certain that no aggressor can rely on the lack of adequate military planning and preparedness on the part of SEATO member nations," he said.

Achievement Assessed

Assessing the achievements of SEATO which was founded in 1954, Mr. Worth said that in the military sphere there had been a definite increase in the over-all capacity of member nations to resist armed aggression in the treaty area.

In the economic sphere, he said, successful attempts had been made to promote economic and social well-being in the area.

Prof. Walker described the Communist goal of world domination as "total colonialism."

Prof. Walker said the Communists had started a strategy to seize power in under-developed countries in Asia.

He said the Communist strategy consisted of the training of guerillas and propagandists in under-developed nations, the initiation of sabotage in the target area, demands for coalition with major political parties and later open warfare on a territorial basis.

President Carlos P. Garcia opened the seminar with a declaration that the Philippines "shall continue to be dedicated to a vigorous and uncompromising stand against communism."

In a welcoming speech applauding delegates from eight Southeast Asia Treaty Organization nations, the recently re-elected President said:

Symbol of Freedom

SEATO to the teeming millions of Southeast Asia should be the symbol of freedom and an instrument for the defence of that freedom and the fuller enjoyment of our democratic way of life."

A SEATO spokesman said the four-day meeting would discuss "psychological, cultural, military and economic measures" which might be used against Red campaigns in Asia.

The U.S. delegation includes Admiral Arthur W. Radford, retired former Chairman of the Joint Chiefs of Staff.

3.—INTERNATIONAL PRESS INSTITUTE EXAMINES NEWS COVERAGE IN ASIA

KANDY, Ceylon (Reuter) — Editors from Asia, Europe, and America have discussed the problems of reporting of Asian news in the West during the session of the International Press Institute Asian conference here.

The Chairman, Mr. C.E.L. Wickremesinghe of Ceylon's Lake House group of newspapers, said that many ideas had grown up about deficiencies of reporting of Asia in the West. This was a practical problem because if the picture obtained in the West was limited or distorted it affected the understanding of Asia.

He said that newspapers failed in their task if in their medium they failed to provide means by which people could understand what was happening in other parts of the world.

The Manchester Guardian's editor, Mr. Alistair Hetherington, listed the

principal problems of adequate coverage of Asia as the amount of space available in newspapers, the established attitudes in the minds of newspaper staffs and readers and the sensitivity of growing nations in Asia. He said sensitivity was the "biggest obstacle to fair reporting and fair interpretation of what's going on."

Mr. Hetherington cited instances of the sensitivity of governments and individuals over reports by Manchester Guardian correspondents in Indonesia, the Lebanon and India.

He said the Guardian could devote only one page to covering world news. This did not leave much space for social and economic background news and there was not much hope of improvement.

He noted that I.P.I. reports showed that the Manchester Guardian gave proportionately more space than any other newspaper to social and economic news, but he did not consider they were giving enough.

Mr. Hetherington also said that newspapers tended to report events in terms of the last decade instead of the present. Thus in the 1930's the British Press failed to report or understand the rise of Asian nationalisms.

Ceylon's Prime Minister, Mr. Solomon Bandaranaike, appealed to the Western press to report Ceylon with an understanding of the background of problems existing in the country.

He said that Ceylon was in an age of transition with the dual problem of conversion of a colonial society into a free society politically, economically and socially and to effect the conversion against the background of a world which itself was changing.

Mr. Bandaranaike was addressing a luncheon meeting of editors and journalists attending the Asian conference of the International Press Institute. He said Ceylon had to build a new society in keeping with the genius of its people and with the spirit of the age.

4.—BURMESE MINISTER FORESEES CLOSER TIES WITH COMMUNIST CHINA

TOKYO (UP) — The Burmese Deputy Prime Minister, U Ba Swe has stressed that he is convinced Burma and Communist China would draw closer together in their economic and cultural exchange and the two countries would be bound in the "closest relationship."

U Ba Swe, who also concurrently holds the portfolio of Defence Minister, was replying to the Deputy Governor of Yunnan Province. Wu Tso-min, who welcomed U Ba Swe and his goodwill party to Kunming at a banquet he gave in the visitors' honor.

The Burmese party arrived in the capital city of Yunnan Province by special plane in the course of its goodwill tour of Communist China.

"Our two countries bear close resemblance economically and culturally," U Ba Swe said, according to a New China News Agency report which was broadcast by Radio Peking.

"Since achieving independence, they have carried out social reforms in conformity with their own respective conditions. At the same time, though our two countries hold different political views we believe that all questions can be settled by peaceful means.

"Therefore, I am convinced that our two countries and their peoples will draw closer together and their economic and cultural exchange will be consolidated and become still more frequent. This will bind us together for all time in the closest relationship," the Burmese leader said.

5.—U.S. MAGAZINE PRAISES HONG KONG ECONOMIC LIFE

NEW YORK (AP) — Fortune magazine has claimed that Hong Kong now "not only acts but looks prosperous" despite what it called "a total lack of indigenous resources."

"This rocky island is thriving," said the business publication, adding:

"Wherever one turns on sees the old Victorian landmarks coming down to make way for new steel and concrete buildings. In 1957, some $24 million when into a private building, mcch of it financed by money coming from all over Southeast Asia.

"In addition, in the fiscal year ending last March, the government spent some $2.1 million putting up twenty-three blocks of buildings to help house Chinese refugees who have been pouring in from the mainland ever since the Reds take-over in 1949."

Rising Population

Fortune said Hong Kong has met the acute problem which faced 1.5 million to 2.5 million "not by lamenting its lack of resources but by doing what comes naturally to it — namely, increasing its trade with the outside world without the benefit of tariffs and with a minimum of exchange controls."

Last year it said, Hong Kong's imports and exports will total $1,300 million. This is by far the best year it has ever had with the exception of 1951, during the Korean war boom."

Credit is given to "Hong Kong's able governor" Sir Alexander Grantham for much of the success.

Note was made that it is estimated that easily 40 per cent of Hong Kong's exports this year "will involve processing and manufacturing in the colony itself" and that its fast-building textile industry — producer of $64 million worth of goods, including tailored suits from British woollens and Italian silks — this year will have a production valued around $130 million.

Red China Trade

"Hong Kong," said Fortune, "still does considerable business with Red China, importing most of its food from the mainland. But as against imports of $95 million in the first six months of this year, exports ran to only $10.5 million, and such exports were not greatly affected when Britain, in the face of US protest, relaxed trading regulations."

Fortune said businessmen and investors there "are betting that the Communists will not risk war with Britain" through an attack on Hong Kong and further consider the colony to be a valuable Red window on the outside.

"Sometimes," it said, "even Communists must ponder the paradox that exists in an age of anti-colonialism. Hong Kong, relic of British imperialism, remains one of the most prosperous havens of freedom in the entire Far East."

6.—MALAYAN PRIME MINISTER ACCUSES COUNCIL MEMBER OF INCITING PEOPLE TO RIOT

KUALA LUMPUR (Reuter) — Tungku Abdul Rahman, the Prime Minister, has accused an opposition member, Mr. D.R. Seenivasagam, of inciting the people to revolt against the Government.

The Tungku told the Legislative Council:

"This is the first time in the history of this Council that a new member of this House has stood up and openly, unashamedly and blatantly declared his support for the Communists and all that they stand for.

"He asks the Government to champion the cause of Chin Peng (Secretary-General of this Malayan Communist Party), to kowtow or bow our heads to this terrorist, his bloodstained heart, his bloodstained soul, and his bloodstained body and admit him into our society."

Mr. Seenivasagam, a member of the left-wing People's Progressive Party, urged the Government to end the anti-Communist state of emergency by holding talks with the Communists.

The Tungku said Mr. Seenivasagam was inciting the Malaya people to revolt and was helping to set up a Communist government.

The Government had enough evidence to have Mr. Seenivasagam detained under the emergency regulations but had allowed him his freedom.

There were angry scenes as Mr. Seenivasagam rose and attempted to speak while Government members shouted: "shut up" and "sit down."

7.—PRESIDENT GARCIA APPEALS FOR COOPERATION TO SAVE PHILIPPINE ECONOMY

MANILA (UP) — President Carlos P. Garcia has appealed to his people to support his austerity program and disclosed a plan to save the Philippines from economic chaos.

In a heart-to-heart talk with the people, the President said, however, that the drastic austerity measures adopted by the Government to conserve its international dollar reserves "need not be a cause for undue alarm."

"I can assure you that these are temporary and that these shall be enforced only as long as necessary and not a day longer," the President promised.

Despite a gloomy prospect for possibly six months of austerity President Garcia assured the people in a nationwide Radio-T.V. hookup that the over-all picture is not so dark.

The President said he would overhaul the nation's tax structure by shifting the larger share of the tax burden from the low income group to those "who have the capacity to pay."

Policies Outlined

He outlined six other policies of the Government which would serve as the "fundamental basis and provide the necessary guidance in self-discipline" during the administration's austerity program.

These were:

1. Government vigilance to check the various causes of drainage of dollars.

2. Tightening of rules and regulations governing barter trade to plug all possible dollar leakages.

3. Reduction of rice importation to a minimum.

4. Limiting national marketing corporation imports to essential commodities.

5. Launching of a reform program of the nation's domestic transportation system with an eye to conserve dollars.

6. An intensification drive on food production to achieve self-sufficiency in the basic staples.

8.—INDIA FACES FAMINE AS DROUGHT DESTROYS RICE CROP

NEW DELHI, India (AP) — Feared like the country's tigers, hunger stalks the dry paddy fields of Eastern India.

Drought has seared the rice crop in a 175,000-square-mile area. Seventy-nine million people live in that region, most of them in the best of times — only at a bare subsistence level.

In many parts of this area there s an average of only a quarter of an acre of land to a family. India Food and Agriculture Minister A.P. Jain says many of the paddies have lost 90 per cent of their laborious plantings.

"The June rains were a little late and stopped early," the Minister said in an interview. "The autumn rains failed, coming a fortnight late the early and late paddy plantings were damaged. The last had drought was in 1950. This one is worse."

The last great famine in India occurred in a part of the area now suffering a food shortage — West Bengal. About three million Indians starved to death in that ordeal, in 1943.

In the Western state of Rajasthan monsoon failure also produced critical food shortages. There 7,000 villages with a population of almost four million are affected.

The drought-stricken area in the East this year includes Southern Nepal, Bihar State, Northeastern Badhya Pradesh, Western and Northern Orissa and part of West Bengal state. About 80 per cent of the land under cultivation in this region grows rice. Orissa and Madhya Pradesh usually produce surpluses of half a million tons of rice used to help feed the millions of Calcutta and Bombay.

"This surplus is absolutely gone," Jain said.

The October-November plantings of spring wheat and barley also are expected to suffer because there is virtually no moisture in Eastern India, the Food Minister said.

"The over-all food grain shortage may be four million tons," Jain said. "The final figures will be known in December or January.

"By the end of this year we will have released three million tons of rice and wheat (much of it from the United States) to feed areas suffering crop failures and to maintain lower prices. From January on we will be eating into our reserves."

He said India was negotiating with the United States, Canada and Burma

for more food grains. The severe Indian foreign exchange shortage causes the country to seek this food via purchases in rupees.

"The scare may start in March when we see our reserve stocks going down," Jain said. "We will soon be in the grip of a near famine situation."

9.—RED CHINA TO USE LATIN ALPHABET FOR PHONETIC SCRIPT

PEKING — (Reuter) — Red China is to use the unaltered Latin alphabet for the new phonetic written language, it was learned here.

A draft plan, which has been approved by the State Council was officially announced at the start of a month's campaign to publicize and encourage discussion of the system.

After seven years of argument and experiments, during which time many differing views were put forward and several alternatives, including cyrillic, tried and examined, the committee of experts has finally decided upon the 26-letter Latin alphabet.

The purpose of the phonetic script is not to supplant Chinese characters but to assist the people in learning the language. The secretary of the Language Reform Committee, Mr. Yeh Lai-shih, stressed in an interview that the future of the written Chinese language was something tnat could not be decided upon now nor in the foreseeable future, but he did say that some philologists held that the Latin letters would take place of the ideographs in the long run.

The chief reason for the introduction of this alien script is to help the children and the illiterate adults in learning the language, and in helping everyone to adopt "a common language" and pronounce it correctly.

(Common language — that spoken by the educated native of Peking — is now taught in all schools and might be described as "Peking Radio" Chinese).

At present though ideographs which give no key to pronunciation are common to all Han people, the dialects in the different parts of the country amount to completely different languages so that a man from the south would not understand a northerner.

This means a natural lessening of efficiency and speed in many activities including such things as national congresses where all speeches have to be printed so that those who cannot understand the spoken word can at least follow the text.

Other reasons for the introduction of Latinization are that it will make it easier for minorities and foreigners to learn Chinese and will also help the Chinese who want to learn those minority tongues which have been provided with a brand new written language for the first time in history.

Latinization will facilitate the transliteration of foreign names — now often unrecognizable when represented by characters and add to efficiency in such things as sending telegrams, compiling dictionaries, telephone directories and indexes all of which are rendered extremely complicated by the use of characters.

Four accents will be used to distinguish between the four tones of the Chinese language.

Thus, for example, the word Ma depending on its accent or lack of one will represent one of five characters meaning mother, or hemp, or to scold, or a question mark.

For a time at any rate it seems as if there will be tremendous confusion among those who are used to the old forms of Latinization especially of Chinese names used in news reports.

In future if this dispatch were to be consistent with Chinese usage it would be datelined Beijing instead of Peking, while a story about the Chinese leaders would refer to Chairman Mao Zedong (Mao Tse-tung), and Premier Zhou Enlai (Chou En-lai).

A propaganda campaign which will last until the middle of January will include detailed discussions and explanations in the press and on the radio.

There will be meetings in Peking and other cities to discuss and examine the draft and to hear reports and then the plan will be submitted for approval to the National Congress which is expected to meet either in January or February.

Next autumn at the beginning of the academic year all high schools and teachers training colleges will begin learning Latin forms.

10.—UNEMPLOYMENT POSES PROBLEM IN COMMUNIST CHINA

TOKYO (UP) — Communist China has candidly disclosed growing unemployment problems among its ever-increasing working masses.

The disclosure come in an editorial in the official Peoples Daily, broadcast by the New China News Agency.

The editorial warned bluntly that "with China's economic backwardness inherited from the past" there would certainly be "some difficulties in solving the problems of employment and improving the people's living standards."

This would be so, the paper said, "despite the fact that the productive forces in the country had grown by leaps and bounds."

The paper said "although the fields of industry, the building trades, communications and transport, commerce and culture education and health had developed rapidly . . . they could not absorb all the new workers who entered the labor market each year."

It suggested that since the nation now had 750,000 farm cooperatives, if each of these could accept five, "then 3,700,000 could be absorbed," and advised that surplus manpower in the cities "should be encouraged to go to the countryside or mountainous areas. . . ."

The editorial reported that 13,000,000 persons including "four million jobless left over from the pre-liberation period" had become "newly employed" since the Communist takeover in 1949.

This discounting the unemployed, indicates an increase of more than one million annually in the nation's labor force. The editorial also urged

that more jobs be made available in handicraft or service trades, "which could take . . . more people."

The editorial complained that with jobs formerly obtained in cities, government offices and enterprises, "emphasis had not been laid on the countryside, handicraft, service trades or other auxiliary jobs."

It also said "a not satisfactory balance had been set for pay between urban and rural areas, between old and new workers.

". . . As a result the pay of workers, apprentices and young intellectuals in the areas bordering the urban and rural areas was out of proportion."

The paper called for "a rational wage system. . .to enable the greatest number of people to get jobs, and to improve the life of the workers and peasants gradually on the basis of developing "production."

11.—INDONESIA FACES SERIOUS FOOD SHORTAGE

DJAKARTA (AP) — The Indonesian government has been informed that the nation's food supplies are at their "lowest ebb" and that famine may break out if speedy action is not taken.

Nationalist Pni parliamentarian Mrs. Sumari gave the warning in a resolution demanding "urgent measures" to overcome the current precarious rice situation.

She said that by spring villagers would have exhausted food stocks and that rising food prices made conditions unpredictable beyond that date.

Rice prices throughout the country have already gone beyond the common man's means, she said.

Food stocks have been a problem in Indonesia since 1952, a situation which she blamed on the government's successive "complicated import and distribution procedure."

Rice Imports Urged

Sumari was joined by several other members in calling on the government to step up rice imports and so prevent the present situation from deteriorating.

Her resolution demanded the immediate appointment of a cabinet minister to solve the rice problem.

The price of rice, Indonesia's staple food, has soared. It is far beyond the purchasing power of the majority of workers many of whom are out of work because of disruption of shipping communications and the suspension of business in most Dutch firms taken over by the government.

12.—TOURISM BLAMED FOR LOWERING MORAL STANDARDS IN SINGAPORE

SINGAPORE (Reuter) — A Singapore Legislative Assemblymen told the house that Singapore should not lower its moral standards for tourists in search of "wine, women and song."

Mr. Lim Cher Kheng said: "We will rather starve than make filthy money."

The assembly was considering a motion to reduce a vote of M$300,000

for the promotion of the tourist industry in 1958. The motion was defeated.

Mr. Lim said there must be a limit to what the colony was prepared to do to acquire tourist revenue.

"People who go to cities like London, Paris, and Tokyo, don't go to look at the scenery, or for culture," he said. "They go for wine, women and song."

Visitors to Tokyo, Hong Kong, or Manila, which had a highly-developed "night life" said they would prefer to live in Singapore because of its higher moral standards. It would be better to raise money by a luxury tax, he said, than to promote tourism in a way that would lower moral standards and mean doom for Singapore.

Urges Less Control on Foreign Exchange

An opposition Legislative Assemblyman, Mr. R. Jumabhoy, urged the government to end restrictions on foreign exchange, and place the colony on a par with Hong Kong.

Speaking on the functioning of the Exchange Control Department in Singapore, Mr. Jumabhoy, a Liberal-Socialist member, said: The most important factor in improving the entrepot trade of Singapore is to make foreign exchange free, as in Hong Kong. . ."

This did not mean that the island would break away from the sterling area, he said. Singapore had trade connections with Indonesia, Thailand, Vietnam, Cambodia, and Laos, and if there was less control over exchange, Singapore was sure to gain.

A nominated member, Mr. G.A.P. Sutherland, said Hong Kong had the same exchange control restrictions as Singapore, but had developed a free market accidentally. It had an enormous store of United States dollars, he said. Great amounts were coming from Chinese in the United States and from tourists.

13.—AID TO NON-PROFIT SCHOOLS IS SOLUTION TO SECONDARY EDUCATION PROBLEMS DECLARE HONG KONG JESUIT

HONG KONG — Rev. J.C. Barrett, S.J. principal of Wah Yan College, Hong Kong has pointed out that the expansion of primary education in the Colony had already given rise to problems.

"Educational expansion, to be successful, must be balanced," he said.

Referring to objections to the idea of expanding the university, Fr. Barrett referred to the point raised that there would be no employment for the extra graduates.

"As Hong Kong is increasing at the the rate of at least 80,000 people a year, it is hard to see the ground for this argument," he said.

"Other objections are that the university must be residential and that there is a shortage of building sites."

"These are not insuperable difficilties, nor is the strongest argument of all, namely that there is not enoogh money" Fr. Barrett said.

Addressing the local Rotary Club Fr. Barrett referred to "the magnificent efforts" of the Hong Kong government to provide primary education for every boy and girl in the Colony.

"This is a great task and is being handled so successfully that more than 30,000 extra places are being provided in primary schools each year. Expansion is to continue for seven or eight more years. There will then be about 400,000 children at primary schools," Fr. Barrett said.

"Primary, secondary and post-secondary education are related to each other and it is not possible to expand one considerably without a corresponding enlargement of the others.

"I do not mean an equal enlargement for a good educational system is like a pyramid. The wide base is primary education and it should taper off throigh secondary to the apex which is university and post-graduate work. The base cannot be enlarged, much less, as in Hong Kong at present, doubled in size without a balanced increase in secondary and post-secondary education.

"With this enormous increase in primary school pupils that is taking place the question arises: what is to become of them at the end of their primary education. Naturally, of course, many pupils will be unable to continue into secondary schools. This is due to financial difficulties, economic necessity or lack of ability. But, nevertheless, about 25 per cent of these children deserve and will want secondary education.

"If our educational system is properly balanced there should be places for these pupils in secondary schools. At present neither government nor aid schools can provide for anything like that number. The rest must do without further education or go to private schools.

"There are two possible solutions. Either let the government build more secondary schools or let it give aid to those private schools that are non-profit-making. Of the two alternatives the first is less good.

"Government secondary school expansion will cost more money than aided schools and will throw an increasing burden on the Education Department in supplying staff and officials. Of course, secondary education cannot be expanded merely by erecting new buildings. The all important factor is a supply of good teachers.

"Our education here may expand to imposing dimensions but unless we have able teachers our standards will remain low.

"Every year for the past nine years we have had an annual surplus of over $30 million. Our reserves are growing all the time.

"Is it not time now to spend some of that money on a matter of such great importance as education in Hong Kong? There are few other things on which we could spend money with more profit.

"I hope that public opinion and wise government officers will combine to see that from now on we put first things first and give to Hong Kong an education system that is worthy of it," Fr. Barrett said.

Book Reviews

The Role of the Laity in the Church

By Msgr. Gerald Philips. 175 pp. Mercier Press. US $2.00.

A Master in Sacred Theology and professor of dogmatic theology at Louvain University, Msgr. Philips presents a clear and precise picture of the layman's position and work in the Church. An introductory section on the reawakening sense of the layman's role in the Kingdom of God introduces a discussion of the principles upon which this role is founded.

Then, after a consideration of what is properly the layman's field of action, Msgr. Philips devotes three chapters to three of the most misunderstood aspects of Christian life: the layman as priest, as teacher and as ruler.

Following this comes a section on the basic principles of something that many are talking about, few know about, and even a smaller number are doing anything about: Catholic Action.

Finally, the question of lay spirituality is elucidated in the light of the modern situation. Over 260 authors, mostly modern, are cited, and the author shows a thorough knowledge of papal documents.

Her Name is Mercy

By Sister Maria del Rey. 184 pp. Scribner's. 1957. US $3.95.

The central figure in this dramatic, true-life story of the Korean War is a Maryknoll Sister who is also a doctor. Sister Mary Mercy and two other Maryknollers landed at Pusan in March, 1951. As the first women civilians permitted by the Army in Korea since the start of the fighting, they were faced with an almost superhuman task: to bring medical and spiritual relief to Pusan's thousands of needy refugees.

Working with only the barest essentials, Sister and her assistants became the nucleus of a hardworking team whose members were drawn from many lands and every walk in life. Under the circumstances, their clinic was amazingly successful. It started out in the lower floor of the convent, and soon overflowed into a number of make-shift shacks built of tin cans and old boxes. During the cold days of that first spring the Sisters treated 100 war victims a morning. A year later, however, they were handling 2,250 patients on the average each day. And the foundation has now been laid for a new Maryknoll Sisters' Hospital which — when complete — will be the largest in Korea with a capacity of 160 beds.

This latest work by Sister Maria del Rey is not only a fine tribute to a remarkable Maryknoller but is also one of the most moving stories to come out of the horrors of the Korean War.

Reviews in Brief

The Kingdom Beyond Caste

By Liston Pope. 172 pp. Friendship Press. 1957. US $3.00.

Persuasive and timely study of the facts on racial differences and the causes of racial stress by the dean of the Yale University Divinity School, who considers the problem of race relations in various countries

within the framework of Christian moral principles.

The Way of Zen

By Alan W. Watts. 236 pp. Pantheon. 1957. US $4.75.

Background and history of Zen Buddhism, and its principles and practices in China and Japan. Well-educated Western readers will wel come this fine book as a key that will help to open the door of understanding to one of the East's truly great achievements in the cultural field.

Vie du Pere Lebbe

By Jacques Leclercq. Tournai, Casterman. 1955. 96 Belgian francs.

Well-written biography of a Belgian Vincentian missioner, Pere Lebbe (1877-1940), who was a vigorous advocate of the policy of training as many Chinese priests as possible and placing the Church in China under a native Hierarchy.

Eremites du Saccidananda

By J. Monchanin, S.A.M. & Henri Le Saux, O.S.B. 208 pp. Paris, Casterman. 1956. 540 francs.

Two French priests describe a devout attempt to integrate Christianity and the ancient monastic tradition of India. With the permission of their spiritual superiors they have retired to a remote forest, where they lead—like Indian holy men — an austere life of prayer and meditation. A deeply spiritual book.

Burma in the Family of Nations

By Dr. Maung Maung. 236 pp. Amsterdam Djambatan; distributed by Institute of Pacific Relations. 1956. US $4.50.

Diplomatic and legal history of Burma, which emphasizes that country's emergence as an independent state after World War II. Presented by a Burmese national as his doctoral thesis at a Dutch university. Of value primarily to students of Burmese affairs who will certainly welcome this original work in a little-known field. A useful bibliography of source material is included.

Changing Society in India and Pakistan

By Nazmul Karim. 173 pp. Oxford. 1957. US $1.50.

Scholarly study of the impact of British rule on the social structure—both Hindu and Moslem — of the Indian subcontinent. The author, a lecturer in Political Science at Dacca University, East Pakistan, formerly studied sociology and government at Columbia University. His presentation is too dry to interest the average reader but may be of value to Asian specialists.

Gandhi and Free India

A Socio-Economic Study, by T.K.N. Unnithan. 266 pp. Gregory Lounz. US $4.00.

Presented as a doctoral thesis in sociology, this is a systematic study of Gandhi as a social reformer. The author considers first the sources of Gandhi's ideas (including the influence of Christianity on Gandhi); he then explains Gandhi's views on morality, politics and economics. On the whole, a clear and interesting work. The author has performed a useful service in reviewing Gandhi's complex ideas on many topics and appraising them objectively.

Mission Chronicle

CEYLON

CATHOLICS LOSE FIGHT TO BLOCK COLOMBO LINK WITH BIRTH CONTROL GROUP

COLOMBO, Ceylon — Catholic members of the Colombo city council tried without success to block a proposal officially linking this city with Ceylon's birth control drive.

The Catholic group led by Andrew M.G. de Silva forced a vote on the subject. In the face of strong opposition from birth control advocates, the vote was lost.

The proposal was to the effect that the city council make a token financial grant to Ceylon's Family Planning Association, to finance its campaign within the city limits. The grant was recommended by the council's finance committee.

Mr. de Silva said the old bogeys of overpopulation and economic misery as justifications for family planning have long since been exploded.

PRIEST URGES CEYLON CATHOLICS TO PROTEST AGAINST EFFORTS TO NATIONALIZE COUNTRY'S SCHOOLS

TRINCOMALEE, Ceylon — A priest has urged Ceylon's Catholics to protest against what he called "state encroachment" in education.

Father Peter A. Pillai, O.M.I., rector of St. Joseph's College in Colombo, declared in a speech at St. Joseph's College here:

"We still have freedom of speech. Let us use it, regardless of the consequences, in order to enlighten our countrymen. There may be very little time at our disposal."

The priest spoke against a background of growing demands for the "nationalization" of all schools. He said that those who are seeking a government monopoly of education are trying to divert public attention from pressing economic problems. He stated:

"Our boys are asking for bread and they are given a stone. They are asking to be trained for employment, and they are told to wait till the devotion, self-sacrifice and idealism of so many of the teachers in the denominational schools are smothered by the dead uniformity and the purely professional outlook of the state school system."

SUPERIOR GENERAL OF BLESSED SACRAMENT FATHERS IN CEYLON

COLOMBO, Ceylon — Father Godfrey Spiekman, Superior General of the Blessed Sacrament Fathers, has just completed a four-day visit to the congregation's only foundation in this country.

Father Spiekman was honored at a reception here which was attended by Archbishop Thomas B. Cooray, O.M.I., of Colombo.

BISHOP SAYS CEYLON BROKE CONTRACT IN BARRING FOUR U.S. NUNS FROM STATE HOSPITAL

KANDY, Ceylon — A Catholic bishop has accused the Ceylon government of breach of contract in refusing to admit four American nursing Sisters as government hospital staff nurses.

Bishop Bernard Regno, O.S.B., of Kandy, said the nation's Health Minister treated an agreement providing for the services of these nuns as a "scrap of paper."

The prelate coupled this criticism with a general attack on the treatment of Catholics in Ceylon. He said the days of "dignified silence" are over the Catholics should now bestir themselves to defend their rights against "usurpation."

The Bishop's remarks, made in a Catholic Association meeting here, followed the departure from this country of four American Maryknoll Sisters who had come here about a year ago to serve as nurses in the Kandy hospital. The Sisters had to leave Ceylon because of the refusal of the Health Ministry to sanction their continued stay in this country. It was reported that a 1949 contract with Ceylon's Health Ministry provided for an annual intake of four nuns until a limit of thirty-two was reached.

"The government has broken the contract legally entered into with us regarding the Maryknoll Sisters," Bishop Regno said in his address. "We had to keep to our terms of the contract by providing the yearly quota of four nuns, but the Minister of Health has treated the agreement as a scrap of paper and refused to appoint the four nuns after their one-year study of the Sinhalese language."

Giving the background of the ouster decision, Bishop Regno said the Sisters were the victims of a "sustained campaign of calumny and vilification." The prelate noted that they had been painted as criminals in certain scurrilous newspapers.

The Bishop said that the Health Minister, Mrs. Vimala Wijewradene, seems, by her own action, to have endorsed such abusive statements.

"So much for the canons of elementary decency, justice and moral scruples," the Bishop declared.

About the general situation of Catholic religious freedom, Bishop Regno said that everything that Catholics held sacred had been treated with scorn and contempt in this country.

Giving a call to Catholics to protest against this indignity, the 71-year-old Italian-born prelate said:

"We must from now on band ourselves together to raise our voice in protest at any indignity that may be hurled at our Faith or anything connected with it. We must bestir ourselves and be ready to fight — using every constitutional means — against any usurpation of our just rights as citizens of a democratic country, of which we have always been loyal citizens and to the progress of which we have contributed our share."

CHINA

CHINESE BISHOPS AND PRIESTS DENY RED CLAIMS THEY BACK COMMUNIST-DOMINATED 'PATRIOTIC ASSOCIATION OF CATHOLICS'

HONG KONG — Personal messages received here from Chinese bishops and priests repudiate Communist claims that they support the Red-controlled "Patriotic Association of Chinese Catholics."

The association was set up under Red pressure at the so-called Catholic Congress held in Peking last summer. It has been widely publicized by the Communists as supporting a program to break relations between the Vatican and the Church in China, and to organize a "national church" there.

Through letters and verbal messages from members of the Chinese hierarchy and clergy who attended the Peking meeting, it has been revealed here that the proceedings there were conducted by means of threats to secure adoption of a program dictated by the Communist government's Bureau of Religious Affairs.

One bishop has reported that he was ordered to go to the railway station where he was handed a ticket to Peking, and given an escort to the meeting. Similar ruses were used to get other bishops and priests to the meeting, while in many cases threats were employed to break down the resistance of "recalcitrants."

The most common threat, according to a number of priests, was that all means of personal support would be cut off if the priest did not attend the meeting. It became a question of submit or starve.

In the case of Father Francis Chang, O.F.M., Vicar General of the Hanyang diocese, all threats failed to make him attend the conference. Now word has been received here that he was later brutally beaten until he was almost senseless and then imprisoned by the Reds.

At the time of the conference the Communist press gave prominent play to the fact that 241 delegates composed of bishops, priests, Sisters and laymen enthusiastically participated.

From another bishop in China has come this message: "Do not believe a word you read in the Communist press about the Peking meeting. We are, from the bottom of our hearts, united to the Vicar of Christ."

The Communist press praised in glowing terms various declarations of bishops and priests at the meeting denouncing the Vatican and praising the Communist attitude toward the Church. However, a number of these same delegates have disclaimed any responsibility for these statements.

One of them, still another bishop, has sent word that when he arrived at Peking he was handed a pre-written discourse, and then forced to deliver it to the assembly.

"The "Patriotic Association of Chinese Catholics," which the Red regime forced upon the delegates at the Peking conference, is considered by observers here as a bold attempt to make the Catholic Church in China a state-controlled Communist organization. A statement of the Sacred Congregation for Propagating the Faith in Rome has condemned the association and forbidden Chinese Catholics to join it.

Evidence that opposition to the association is strong among the faithful are the recent reports of arrests among the clergy and laity following the Peking conference.

One of the delegates, Father Joseph Kuo, S.V.D., was jailed in Tsingtao upon his return from Peking where he opposed the formation of the association. At least two Sisters, and perhaps several others, have been arrested in Shanghai in the past two months for "diffusing the discourses of His Holiness," according to information received here.

While the Communist regime has continually proclaimed that there is religious freedom in China, word has come here of the arrest of forty Catholic laymen in Shanghai. They have been charged with such crimes as proclaiming that Catholics must submit unconditionally to Rome, demanding the release of Bishop Ignatius Kung of Shanghai from prison and saying that the Legion of Mary is not a reactionary organization.

The latest move on the part of the Communists has been the organization of special indoctrination courses for "rightist" Catholic clergy and Sisters.

These six-week courses now being conducted throughout China are designed to pressure the priests and Sisters into accepting Communist ideology and rejecting the authority of the Holy See.

Commenting on the situation of religion today in Red China, an Australian journalist who recently toured Communist China states that religion is free in China if you do what the Communists want, which is as good as saying that it is very restricted indeed.

"Pastors are allowed to continue to work as long as their sermons and their conduct of the business of the Church is in harmony with the Communist concept of the role of religion, and not antagonistic to Communist aims," he said.

REDS CANNOT PREVENT CHURCH'S FINAL TRIUMPH, SAYS ITALIAN PRELATE EXPELLED FROM CHINA

ROME — Despite their efforts, Communists cannot prevent the Church from achieving final triumph over her oppressors, an Italian prelate expelled from Red China said here.

Archbishop Gaetano Pollio of Kaifeng made this statement in a sermon delivered on the feast of the Blessed Chinese Martyrs.

"No matter how thorough, diabolical and cruel the methods adopted by the enemies of the Church are," he said, "the ways and the stages through which the Church will once again triumph and expand even in those countries where she is now oppressed and martyred are most certainly already laid out in the designs of Divine Providence."

Persecution methods have changed today in China, the Archbishop added. For fear of creating martyrs through the murder of Christians, he said, the Chinese Communist government is currently following a policy—put into effect through unheard of sufferings, imprisonment, hard labor and deportations — which aims at annihilating individual personality and religious ideas.

Through pseudo-religious institutions, he noted, such as the so-called "inde-

pendent church" and the Patriotic Association of Chinese Catholics, it is seeking to make the faithful deviate from and finally renounce their religious beliefs.

"But the sufferings of Chinese Catholics and missioners, the intercession of the Blessed Martyrs and the prayers of the entire militant Church," said Archbishop Pollio, "will finally obtain the triumph of the Faith from Divine Providence."

RED CHINA ANTI-CHURCH DRIVE SPREADS; BISHOP IN CANTON SUBJECT TO SEVERE PRESSURE

HONG KONG — A report received here from a Chinese diocese indicates that the new anti-Church campaign is nationwide.

It is feared here that this new Communist program forshadows the most drastic persecution of Chinese Catholics since the Communists took over in 1949.

According to Bishop Dominic Tang, S.J. apostolic administrator of Canton, he, his priests and Sisters are now being subjected to very severe pressure by the Communists. There are special "indoctrination" meetings twice a week which all the priests and Sisters are forced to attend.

Following each meeting the priests and Sisters are then taken one by one and closely questioned as to their opinion of what has been said by various government speakers or members of the "Patriotic Association of Chinese Catholics" set up earlier this year as part of a Red drive to force Chinese Catholics to renounce their loyalty to the Holy See.

When Bishop Tang refused to attend the meetings, he was summoned to the government Bureau of Religious Affairs to receive instructions on how to administer his diocese, reports state. He was also interrogated concerning his opinion of various priests who supposedly are cooperating with the government and questioned about the finances of the diocese.

The Communists were particularly interested in knowing from what source the money, came for the support of his priests and how that money was spent, according to reports.

The Catholic laity in that city, the report states, are forced to attend meetings twice a week at the cathedral. At these meetings denunciations of the Bishop and His Holiness Pope XII are broadcast through loudspeakers.

Similar reports of such "indoctrination courses" have reached here during the past few weeks from dioceses in the eastern, northern and western provinces of China.

Observers here believe that these "courses" are a nationwide government-directed campaign aimed at setting up a schismatic Church in China. They also cite this new campaign as further evidence that the much-publicized "Patriotic Association of Chinese Catholics" is a failure.

SISTER OF CHARITY IS ARRESTED IN SHANGHAI

HONG KONG — A Sister of Charity was arrested in Shanghai in October for "disffusing the discourses of His Holiness," according to word received here.

Sister Yao (her religious name is not known) was living with her family at the time of her arrest. Like many Religious in China, Sister Yao was not wearing religious garb.

Many Sisters have been obliged by the Red Chinese to wear secular dress and to leave their convents.

STORY OF CHINESE CATHOLIC GIRL'S DETENTION IS TOLD BY RED CHINESE NEWSPAPER

HONG KONG — A "bamboo cross" can be seen behind Red China's Bamboo Curtain in the story of a young woman who was held for seventeen months for maintaining her "counter-revolutionary" Catholic beliefs.

The story of Wu Jeng-yi, a student of the First Medical college in Shanghai, is told in a recent issue of the Peking People's Daily, the most widely circulated newspaper in Red China.

Miss Wu's story is related by the Reds to discredit a delegate to the the Chinese National People's Congress who charged that the state was guilty of a miscarriage of justice in her case.

Huang Shao-hung, an inspector of courst and police activities, made the charges before the People's Congress and was later denounced for slandering Red China's judicial system.

Here is the story which People's Daily said its reporters had "gleaned" from members of the public security and judicial offices:

"In the fall of 1949, Miss Wu joined the 'counter-revolutionary' Legion of Mary sodality in the Aurora Girls' school of Shanghai. In 1950 she became vice-chairman of the Immaculate Conception branch of the Legion of Mary.

"In 1951, when the Legion of Mary was suppressed in Shanghai, she refused to register with the proper authorities. (Registration was tantamount to a false avowal of counter-revolutionary political crime, and to false accusations against fellow sodalists.)

"Moreover, on two occasions, in 1951 and 1952, she destroyed by fire such incriminating evidence as a banner and register of the 'reactionary' Legion of Mary and also a manual of the Legion of Mary.

"In 1953, during the 'anti-imperialist patriotic' movement, she struck and reviled 'patriotic Catholics' Feng Yu-chen and Wang Ai-hua. In 1955, during the 'eradication of counter-revolutionaries' movement, she made a report to Father Vincent Tsu, S.J., on certain Catholics in the First Medical college who had confessed or given information to the government. She tried to prevent another Catholic, Yen Ehr-liang, from making the same sort of confession.'

(Father Tsu, 43, former pastor of Christ the King church, Shanghai has been under arrest since 1955. He directed the Catholic student apostolate in Shanghai from 1950 to 1955. After studying theology and philosophy in France and Ireland, Father Tsu made his third-year Jesuit novitiate at St. Robert's Hall, Pomfret Center, Conn.)

"On the basis of such crimes and acting with the approval of the municipal procurate, the Public Security Bureau of Shanghai had Miss Wu arrested on April 3, 1955, the account continues.

"Following her arrest, Wu Jeng-yi was given eighteen interrogations in her preliminary examination. During the first fifteen hearings before February, 1956, she persistently refused to admit her guilt. It was not until her sixteenth interrogation that she began to confess her crimes little by little. She made five admissions of guilt in writing and also wrote a letter of repentance."

The newspaper account relates that Miss Wu asked her family to send her things on five occasions. Prison records revealed that her second and third requests were transmitted to her mother, who was unaware of her whereabouts for nine months.

In was in December, 1955, that the girl's mother was permitted to see her daughter who had been arrested the previous April.

"With her crimes thus confirmed," the People's Daily continues, "the Public Security Bureau concluded her preliminary examination on February 23, 1956, and referred her case to the municipal procurate for prosecution.

"In consideration of her admission of guilt and declaration of repentance, the Second Intermediate People's Court of Shanghai on September 22, 1956, decided to spare her criminal punishment. She was released after education and allowed to resume her studies at the medical college."

Seventeen months after her arrest. Miss Wu was released. She had been interrogated sixteen times, had spent the bitter cold winter in the unheated cells of Shanghai prison, and had been "brainwashed" prior to her release.

People's Daily had this to say about Deputy Huang's sympathy for the girl: "Huang actually sides with such a person who refused during fifteen preliminary hearings, and accuses the patiently working public security organ of tardiness. What is his motive?"

INDIA

U.N. INVESTIGATOR CALLS INDIAN STATE'S ANTI-MISSIONARY REPORT BOTH UNPROVEN AND UNJUSTIFIED

NEW DELHI, India — A state government report calling the work of foreign missioners in India into question and asking that restrictions be placed on them has been labeled unjustified by a United Nations investigator.

A. Krishnaswarmi, special rapporteur of the U.S. Economic and Social Council's Subcommission on the Prevention of Discrimination and Protection of Minorities, asserted that charges made against Christian missioners in the so-called Niyogi Report of Madya Pradesh State "are not proved." He said it is therefore not surprising to find responsible men criticizing the report for "overstepping the bounds of propriety and the national interest."

The Niyogi Report was issued in mid-1956 by the Christian Missionary Activities Inquiry Committee, a six-man body established by the Madhya Pradesh government two years earlier with M.B. Niyogi, former chief justice of the state's Supreme Court, serving as chairman. Among other things, the report called for an amendment to the Indian Constitution to restrict the

right of religious propagation to citizens. It also asked that the property of foreign missioners be transferred to "national churches."

The report has raised a storm of controversy throughout India.

The Standing Committee of the Indian Bishops' Conference charged in a statement that the report sought "to impugn not merely the loyalty of the missioners but that of the whole Catholic community." The committee's own questionnaire was "a candid indication of the prejudice that lay behind it," the Bishops said, adding that it would be very difficult to believe the committee set out to make an impartial investigation "when the animus against the Christians is so obvious and so thoroughly pervades the report."

Mr. Krishnaswami, a member of India's Parliament, charged after his investigation:

"Even if the instances mentioned in the (Niyogi) Committee's report had been substantiated, they would not have justified the committee in arriving at the conclusion that foreign missioners pursued activities of an undesirable character."

Mr. Krishnaswami's findings will be put before the U.N. subcommission as part of his report relating to freedom of religion in thirty countries In a general discussion of discrimination against minority religions, his report states:

"A particular problem may arise when people consider educational activities such as the maintenance of orphanages or schools by missioners to be a form of propaganda. It sometimes has been argued that advantages procured through educational or humanitarian work constitute a material inducement to people to change their religion or beliefs.

"While it may be true that material advantages in certain isolated cases have amounted to outright bribes to induce members of the less fortunately placed sections of society to change their faith, it would certainly be improper to generalize from a few instances. That fears of undue influence being exercised are sometimes exaggerated may be seen from the experience of several countries."

Turning specifically to the Niyogi committee, the report continues:

"It had been found that examples of unfair conversion given by the committee are not proved. The committee's analysis of missionary activities and its recommendations provoked outspoken criticism not only from members of the Christian faith but from members of other faiths as well.

"The general consensus of opinion in India has been and is opposed to drawing up a bill of indictment against missioners and it was therefore not surprising to find responsible men belonging to different political schools of thought criticizing the Niyogi Report, not only for erring in its presentations of facts but also for overstepping the bounds of propriety and national interest in attempting to reverse the general trend in favor of a broad-based freedom."

PARENTS' GROUP FORMED TO FOSTER INDIAN VOCATIONS

CALCUTTA, India — A group of Catholics here has inaugurated a proj-

ect designed to obtain the active assistance of Catholic parents in promoting religious vocations in this country.

The need for Indian vocations is great because of the widespread antipathy in official circles here toward the entry of more missioners from foreign countries. The policy has forced the Church here to tap indigenous vocation resources to the full.

The first meeting of the group here drew representatives of about sixty Catholic families from eight Calcutta parishes. They formed themselves into a Parents' League and left the door open for more members.

The league will serve as a common platform for vocation-minded parents. It adopted a special prayer, indulgenced by Archbishop Ferdinand Perier, S.J. of Calcutta, to be recited every day for vocations.

Main purpose of the group is to provide instruction for Catholic parents on how best to foster the urge for divine service in their children.

'INDIANIZED' CATHOLIC ART PUT ON EXHIBITION

AJMER, India — An exhibition of "Indianized" Catholic art, held at St. Anselm's college here, marked another step in an effort to adapt certain aspects of Catholic worship to the indigenous Indian culture.

The exhibition was primarily devoted to sacred art and included 150 works. Many of these were produced by a young Indian artist, Angelo da Fonseca. A Catholic laywoman and a nun were also exhibitors.

Included in the exhibition was a recital of church music rendered in classical Indian style, as was a program of dances in the classical Indian tradition. These dances were arranged around Gospel themes such as the story of Mary Magdalene.

Advocates of "Indianization" claim that at present the Catholic Church in India is too westernized in its nonessentials to appeal directly to the natives.

The westernized facade," they say, is a convenient handle for enemies of the Church who accuse her of imperialistic aims. Certain experts have been advocating the adaptation of native Indian cultural ideals for use in the Church.

They warn, however, that these traditions must not be copied wholesale, and that those which are acceptable should be toned down to conform with the needs of the Church.

Advocates of Indianization were given some recognition in 1953 when the Catholic Bishops' Conference of India appointed a permanent commission to work out an ideal for adapting Indian traditions. Msgr. Jerome Malenfant, O.F.M., Cap., Prefect Apostolic of Gorakhpur, heads this commission.

The next endorsement for Indianization came in 1954 when the national Marian Congress in Bombay adopted a typical Indian representation of Our Lady as its official emblem.

Catholics who oppose Indianization criticized this representation of Our Lady as being too obviously Hindu.

One objective of the Ajmer exhibition was to create a better understanding of the benefits from such adapta-

tion in order to break down the wall of prejudice which opposes Indianization.

A long range aim of adaptation advocates is to bring about in Catholic churches in India the use of Indian music forms with their varied collection of instruments.

DANGERS TO CHURCH IN INDIA'S KERALA STATE APPEAR TO DECREASE; CATHOLIC SCHOOLS IN ANOTHER STATE THREATENED

ERNAKULAM, India — Recent developments have apparently lessened the dangers facing the Church in Red-dominated Kerala state but increased them in another part of the country.

Kerala's High Court has given this state's Communist government two weeks to answer Catholic charges against it. The charges grew out of the State's effort to enact a law which will enable it to take over Catholic and other private schools.

At the same time the Red regime, whose majority in the state legislature has been cut to one by court invalidation of a Communist member's election, has announced that Church property will be exempted from a proposed land reform bill. The bill seeks to limit the amount of land which one person or group can hold.

In Andhra Pradesh state Catholic schools now face the same threat as those in Kerala. New confirmation has come from the Andhra Pradesh government that the state's private schools will be taken over by the government.

Education Minister S.B. Pattabhirama Rao said the state administration considers the nationalization of schools "not only desirable but necessary."

Mr. Rao revealed that nationalization has already started and that in one district the state has expropriated 800 private elementary schools. Beginning with the next academic year, he said, nationalization will be extended to two other districts.

Andhra Pradesh has nearly 400 Catholic schools, of which 346 are elementary.

Here in Kerala the High Court has accepted writ petitions brought by three Catholic school managers challenging the constitutionality of a recent ruling by the Red government to implement a provision of the controversial school bill. The bill, which has been passed by the Red-dominated Kerala legislature, has not yet received central government approval and will not become law until it does.

The managers asked the court to quash the ruling and issue a temporary injunction to prevent the state government from upsetting Kerala's present school situation. The ruling calls for taking financial control of schools away from their managers and giving it to headmasters.

In Kerala the administrative heads of schools are called managers. Headmasters have authority only in strictly academic matters. Because the government must approve the hiring and firing of teachers and since strict seniority rules govern teacher promotion, teachers and headmasters in Catholic schools are often non-Catholics. In such cases the Church can maintain control of its schools only

through their managers, who are usually priests or nuns.

Because they control school policy, the managers have been the special target of the Communists since they came to power earlier this year.

As the High Court called on the Communist government to answer the Catholic petitioners' charges, the regime's Minister of Revenue, Mrs. Gouri Thomas, said that the proposed land reform bill will exempt properties belonging to religious institutions.

Her announcement was of interest to Catholic institutions which, like Hindu and Moslem institutions, hold some tracts of land. Most of these holdings are rented to tenants as farms or dwellings.

MOVIE TO BE PART OF EXHIBIT AT VATICAN PAVILION AT BRUSSELS FAIR

BOMBAY, India — A specially filmed movie showing Catholic life in India will be part of the contribution sent by the Catholics of this country to the Vatican exhibit at the Brussels International Exposition next year.

The Catholic Bishops of India have appointed Archbishop Eugene D'Souza of Nagpur to organize Indian Catholics' participation in Civitas Dei (City of God), as the Vatican Pavilion will be known.

It is planned that the Indian exhibit will include photographs of various aspects of Catholic life in India, recordings of indigenous Church music, and examples of native Indian Christian art.

PRIEST-DELEGATE TO U.N. SAYS INDIA'S POLITICAL POLICY IS MISUNDERSTOOD IN THE U.S.

NEW YORK — Father Jerome D'Souza, S.J., a United Nations delegate from India, told students of Fordham University here that the political policy of India has been "misunderstood in many instances by the people of the United States."

Father D'Souza, a member of India's advisory committee to the U.N. speaking on "The Role of India in the United Nations," noted that the differences in foreign policy between the United States and India have caused much distress among India's friends in this country. The differences in policy, he declared, exist "in the problems of alliance, disarmament and regional pacts."

Father D'Souza said that India today is a synthesis of old and new, both on the political and social plain. "We have lived in divergency for centuries," the Jesuit declared. This divergency still exsts in the prevalent old socialist form of government and the challenging new democratic form, he observed. He maintained that India, formerly a colony, is weary of foreign assistance for fear of domination.

From his country's point of view, Father D'Souza said, "the American way of life cannot be accepted in totality because of India's socialist background."

"India's determination is to achieve disarmament among nations," Father D'Souza emphasized, noting that the

more people who possess weapons, the harder it is to control them. He asserted there must be an end to all atomic and hydrogen explosions.

India adopted such a resolution, he said, but it was recently defeated by members of the United Nations. However, he added, India will continue its efforts to attain world disarmament.

CLERGY'S DISCIPLINE IS MAINSTAY OF CHURCH'S UNITY, PRELATE SAYS AT OPENING OF PONTIFICAL SEMINARY

POONA, India — The spirit of discipline within the clergy is the mainstay of the Church's unity and determines the spiritual level of the laity, Archbishop Thomas Pothacamury of Bangalore said here.

The general secretary of the Indian Bishops' Conference spoke at the opening of the newly constructed Pontifical Seminary here. The seminary and its chapel were blessed by Archbishop James R. Knox, Apostolic Internuncio to India.

The opening constituted a new milestone in the seminary's history which began in 1893, when Pope Leo XIII guided the foundation of the seminary in Kandy, Ceylon, then still part of India.

In 1955, the seminary was moved from Kandy to Poona, since Ceylon was not part of the new Indian republic.

Consisting of newly constructed buildings whose cornerstone was laid in 1953, the seminary plant is made up of a library building, chapel, study and dormitory buildings.

The seminary is under the direction of twenty-six Jesuit Fathers headed by Father Lawrence Fernandez, rector.

Student enrollment at the seminary is 160. Students of various religious orders and congregations at neighboring theological colleges bring the entire student body to 420.

In 1950, the Indian Bishops decided to move the seminary from Kandy to Poona because of the changed political situation following India's independence. The new situation involved passport and currency exchange which sometimes caused difficulty for Indian seminarians traveling back and forth between India and Ceylon.

During its time on Ceylon, the seminary gave 886 priests to the Indian mission fields. In addition to His Eminence Valerian Cardinal Gracias, the alumni includes seventeen Archbishops and Bishops.

In his address at the opening ceremonies, Archbishop Pothacamury stressed the need for humble and well-disciplined priests.

"By his learning," he said, "the priest must be the light of the world, and by his virtue, the salt of the earth, a man of God, a model to his flock, a good soldier of Jesus Christ, a minister of God and dispenser of the divine mysteries, an ambassador of Christ—another Christ. The priest is intimately connected with the very person of Christ, for he shares Christ's priesthood by the sacred character of ordination.

"The idea that ecclesiastical discipline is out-dated and that individual freedom and initiative should prevail is fundamentally opposed to the very constitution of the Church. It is the vigor of discipline which is the mainstay of the Catholic Church ... The spiritual level of the laity everywhere depends upon the character of the clergy and the training they receive."

PERMISSION FOR EUCHARISTIC PROCESSION EXTENDED FOR INDIA

NEW DELHI, India — The Sacred Congregation for Propagating the Faith has given permission for Corpus Christi processions to be held in India any Sunday or other major feast between the feast of Corpus Christi and Advent, and between Epiphany and Lent, it was announced here.

The Apostolic Internunciature here said that the concession had been requested because "many priests in India desired to hold the procession on other days."

KERALA COMMUNISTS STONE CATHOLIC CHAPEL, HOMES; PRIEST-EDUCATOR ARRESTED

CHANGANACHERRY, India — A slogan-shouting procession of Communists stoned Catholic homes, smashed holy pictures, and attempted to destroy a Catholic chapel here in Changanacherry, a community of 30,000 in India's Red-controlled Karala state.

The stone-throwing mob of nearly 3,000 made its way through the city streets after a Communist party district meeting broke up. Local police accompanied the Communist procession.

P. J. Sebastian, former president of the Kerala Catholic Congress, said that several Catholics, including an aged woman, were hit by stones. The woman was knocked unconscious.

Eye-witnesses said the Reds concentrated their attack on holy pictures displayed in the windows of homes and businesses. At the chapel of the Little Flower, the Communists attempted to break open the door and failing that, they threw cow-dung on a statue of St. Therese.

Later, a meeting of Catholics accused the police of adopting a "criminal policy" by siding with the Communists. It also protested the arrest of thirty Catholics which followed the Communist procession.

In Quilon, forty miles south of here, Tiruvalla district police arrested a Catholic priest after he refused to turn a Catholic school over to the Tiruvalla district education officer. Father George Faustin Fernandez, manager of the school, was later released on bail.

The arrest grew out of the attempts of Kerala's Communist-dominated government to enforce an education bill subjecting Catholic schools to state seizure. The bill, passed by the state's Red-controlled legislature, has not been approved by the national government and does not become law until it is signed by Indian President Rajendra Prasad.

Father Fernandez was the first Catholic priest to be arrested in the current controversy over schools in Kerala state.

Meanwhile, in Kottayam, the Kerala Catholic Congress has denounced what it calls the "anti-Christian attitude" of the state's Communist government.

In particular, the Congress condemned the exclusion of Catholics from the new textbook committees appointed by the Red government. About 200 persons have been charged with the selection and preparation of textbooks to be used by the state's schools. Well over 100 of this number are Communists and fellow-travelers.

The congress protested against what it called the "deliberate exclusion of Christians, particularly Catholics," who have pioneered education in this south Indian state.

The resolution condemning the government action also charged that the Communist regime was trying to strengthen the party's position by using the vital educational field for political purposes.

The state government's action in dropping two Catholic feast days from the Kerala public holiday list was also condemned by the Congress. The days which have been dropped are Maundy Thursday and July 3, which the Syro-Malabar Rite Catholics observe as the feast of St. Thomas the Apostle, who first brought Christianity to India.

These protests came at a time when the Communist party majority in the Kerala Legislative Assembly was being reduced from two to one. A special election tribunal declared invalid the election of Mrs. Rosamma Punnose, a Communist candidate from the Devikulam constituency, in the February-March elections.

At Ernakulam, Father Joseph Vadakkan warned the Communist that "drastic action" would be taken should the Kerala government try to indoctrinate students with communism through textbooks.

The founder of Kerala's Anti-Communist Front, said that Catholics would not hesitate to burn offending publications. He said the Red-dominated government was trying to enforce sections of the controversial education bill before it became law — the measure has yet to be signed by India's President Rajendra Prasad.

In Trivandrum, Kerala's capital, 2,000 persons, including 500 teachers in public schools, marched in procession and later assembled to hear speeches of protest against the Communist government's educational policy.

Throughout the state some 4,000 teachers in government schools abstained from taking their noon-day meal in protest against the treatment they have received by the Red education ministry.

Meanwhile, the state central committee of the Kerala Communist party has issued a statement protesting the delay which the Red-sponsored school bill has encountered in receiving the assent of the central government. The state committee has appealed to the central govern-

ment asking that President Prasad sign the bill without further delay.

30,000 INDIANS AT RALLY TO PRAY FOR BEATIFCATION OF GOA PRIEST

BOMBAY, India — Some 30,000 persons attended a rally here to pray for the speedy beatification of Father Angelo D'Souza, Gao-born priest who died thirty years ago.

Father D'Souza spent most of his life as spiritual director of seminarians at the Rachol seminary in Goa.

His progress is now in the diocesan inquiry stage in Goa. A tribunal constituted by Patriarch Jose Vieira Alvernaz of the East Indies has been examining witnesses, who include some of Father D'Souza's past colleagues at the seminary.

The rally, heard a message from His Eminence Pietro Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for Propagating the Faith, extolling Father D'Souza as an example for all missioners working in India.

HINDU LEADER ASKS INDIAN SEMINARY TO BEAR CHRISTIAN FAITH TO PEOPLE

LUCKNOW, India — Chief Minister Sampurnanand of Uttar Pradesh state, a Hindu, said at the opening of new seminary buildings here that he hopes its graduates will be bearers of the true Christian faith among the people of India.

Dr. Sampurnanand said in his talk that Christ came from Asia, and indicated that Christianity is thus not foreign to the Asian continent.

The Chief Minister spoke at the blessing of the new buildings of Lucknow's inter-diocesan seminary, which is named after St. Paul. The blessing was given by Archbishop James Robert Knox, Apostolic Internuncio to India.

Originally founded as a diocesan seminary, St. Paul's now serves seven ecclesiastical jurisdictions. It has 130 students.

RELIEF FROM U.S. STALLED BY COMMUNIST RESTRICTIONS IN SOUTH INDIA

TRIVANDRUM, India — The Communist government of Kerala state has framed new restrictions regarding the receipt and distribution of free food articles from the United States.

The import of these articles to India is governed by an agreement with the Indian central government. Among the agencies operating under this agreement is Catholic Relief Services-National Catholic Welfare Conference, overseas agency of the American Bishops.

CRS-NCWC supplies are being handled locally by Catholic bishops who send the foodstuffs to institutions such as schools, orphanages and hospitals for free distribution among the needy.

The Kerala government ruled that in the future, receivers of food donations must immediately notify the

local health department officer. Distribution shall take place at the time and place determined by this officer. Distributors shall keep records of the distribution which shall be open for inspection by government officials.

The government also ruled that permission to accept and distribute the aid shall be limited to persons who abide by these rules.

The new rules follow reports in local Communist papers alleging the existence of what were described as malpractices in the disbursement of the American aid. One charge is that the Catholic institutions refuse to include Communists and pro-Communists in the distribution program.

INDONESIA

COMMUNISTS SCORE HEAVY GAINS IN INDONESIA'S ELECTIONS; CATHOLIC PARTY ALSO SUCCESSFUL AT POLLS

DJAKARTA, Indonesia — Hard work, strong discipline and money for a widespread campaign have given Indonesia's Communist party (PKI) a large measure of success in the recent elections.

In East and Central Java the Communists have picked up absolute majorities on some municipal and regional councils. They have replaced President Achmed Sukarno's Nationalist party (BNI) as the major party in Central Java and the conservative Moslem party (UN) as the largest in East Java.

However, this Red victory could prove to be a political boomerang should it be too overwhelming. Too many Communists in important positions, in Java and the central government, could serve to make effective control of the outer islands of this 3,000-island nation even more difficult than at present.

Current indications of the unrest which is keeping the Indonesian government in a constant state of crisis can be seen in the widening dispute with the Netherlands over the territory of West Irian (western New Guinea).

While Communists are rejoicing at their electoral gains the Catholic party, though smaller and less well organized, has reason for rejoicing at the good showing it made where it contested elections on the anti-Communist ticket.

In East Java where the Reds scored heavy gains, the Catholic party polled 192,052 votes. Catholics number less than 20,000 in this section of the island. Almost every regional and municipal council has at least one Catholic member.

There is a rumbling uncertainty about these elections which has served as a backdrop for recent eruptions on the political scene in this eight-year-old republic that stretches for 3,000 miles of islands — and soul — the central island of Java — together.

It was a continuous crisis which indirectly led to the Communist victories this year. Since it won independence from the Netherlands on December 27, 1949, the republic has had difficulty keeping body — 3,000 miles of islands — and soul — the central island of Java — together.

Residents of the outer islands, including Sumatra, Borneo, Celebes, the Moluccas, Bali and Timor, kept

up a running dispute with the central government here in Jakarta on the island of Java.

They complained that too little of the tax monies taken from their islands was being returned in the form of government services. Also, they became suspicious of the growing influence of Communists among Java s 55 million people.

In order to maintain law and order in the outer islands, young army officers launched a determined campaign against Communists to prevent their infiltration into local governing bodies.

This absence of inter-island unity is reflected in the seventeen cabinets which have attempted to lead the Parliament at Djakarta. Saying that no democratic solution to the political question was apparent, President Sukarno announced his "guided democracy" concept on February 21, 1957.

After calling imported western democracy wrong for Indonesia, the hero of the revolt against the Dutch called for a "gotong rejong" (mutual help) council.

He proposed that a national council be appointed on which would be represented, according to their electoral strength, all political parties, Communists included. This council, which he would head, would advise the parliament.

"Guided democracy" won favor among only the Nationalists and Reds. The two Moslem parties — Masjumi and the conservative Nahdatul Ulama — opposed it but cooperated in the national council, while the Catholic party openly rejected the idea and refused to participate.

By including Communists in the national council, President Sukarno left open the door to Red exploitation of his name and reputation in the recent election campaign. Communists told the poor and illiterate people in East and Central Java that theirs was the party of the President.

The majority of Java's people live in poor social and economic conditions. They have no idea what communism means, but do know that the abundant welfare promised them during the revolution has never materialized.

President Sukarno himself is not a Communist. Speaking to the students at the Major Seminary in Pineleng Menado, Celebes, he said that "modern technology will bring calamity to mankind, unless it is founded on the belief in God and morality."

Communist gains in the current elections will probably cause greater isolation of the outer islands where the Reds have little influence. People in these areas live under better conditions and practice a deeper religious life, be it Christian or Moslem.

ISLAM OPPOSES COMMUNISM AT CONGRESS IN INDONESIA

DJAKARTA, Indonesia — Experts on Islamic Law and the Ulamas who came to Palembang from all parts of Indonesia for a national congress openly declared themselves opposed to iommunism.

Since the congress several Mussulman organizations have presented petitions asking for the suppression

of the Indonesian Communist Party for the prohibition of marriages between Communists and Mussulmans and also for the removal of Communists from positions of command, this last because a Mussulman cannot allow himself to be under orders of a Communist.

In Surabaja, where Communists took over some terrain that belonged to a mosque there were some skirmishes and finally the Communists were driven off.

BELIEF IN GOD DEBATED INDONESIAN CONSTITUENT ASSEMBLY

DJAKARTA, Indonesia — "Pantja Sila" or the Five Fundamental principles upon which the Indonesian Republic reposes are at this time the subject of discussion in the Constituent Assembly.

The first of these principles is belief in God. Mussulmans are trying to express this principle in a formula that will exclude polytheism and pantheism. Buddhism, which was recognized as a religion by Soekarno at the time that Pantja Sila was proclaimed, will thus be in a difficult position.

Communists for their part are trying to substitute — for the principle of belief in God — the principle of freedom of religion which according to their concept includes the freedom to combat religion.

The National Indonesian Party will in all likelihood be called upon to solve the question. This party wants to maintain Pantja Sila as the ideological foundation of the State and it will interpret the principle of belief in God so broadly that it will be able to include Buddhism.

JAPAN

JESUITS OPEN THIRD UNIT OF HIGH SCHOOL IN HIROSHIMA, JAPAN

HIROSHIMA, Japan — The final unit of a Jesuit high school for boys here has been completed and blessed.

The new structure, containing six modern laboratories, three classrooms, school library, administration offices, and an infirmary, was blessed by Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan.

The four-storey structure is the third unit of the school which is operated by the Jesuits. Last November the two other units, a chapel and faculty residence, were blessed by Father Aloysius Orgihara, S.J., Apostolic Administrator of the Hiroshima vicariate apostolic.

Rector of the new school is Father Henry Werts, S.J., former rector of Alma College, Los Gatos, Cal. Father Henry Schweitzer, S.J., former professor of religion at Sophia University, Tokyo, is the school's principal.

COMMEMORATE DEATH OF FIRST MODERN JAPANESE CONVERT, WHO WAS COUNTRY'S FIRST JOURNALIST

TOKYO, Japan — The 60th anniversary of the death of Japan's first modern convert to Catholicism and the country's first Catholic newspaperman was observed here at Sophia University by the Japanese Catholic Journalists' Association.

The meeting was called to honor Joseph Heco who has a number of firsts to his credit. He was the first Japanese to become an American citizen and was also the first Japanese to raise the U.S. flag on Japanese soil.

In 1850 Heco, then a boy of 14, was on a small coastal sailing vessel traveling from Edo (now Tokyo) to Kobe. A sudden and violent typhoon drove the vessel far out into the Pacific. Heco and twenty companions were taken aboard an American vessel fifty-one days later, and carried to San Francisco.

Heco recorded his adventures in a diary which was later edited by the Scottish historian James Murdoch in two volumes under the title "The Narrative of a Japanese."

He was adopted by a devout Catholic family named Sanders and sent by them to a Catholic school at Baltimore. Here he came under the influence of a Religious, Brother Waters, under whose guidance he prepared for baptism. He received the name Joseph at his baptism in the Baltimore cathedral on the Feast of All Saints, 1854.

Heco San later returned to Japan as an interpreter on the staff of Townsend Harris, first U.S. Consul General to Japan. In this capacity Heco hoisted the United States flag.

After leaving the diplomatic service, Heco founded the Kaigai Shimbun, the first newssheet ever to appear in Japan. It was issued from 1867 to 1869.

When Father Girard of the Paris Foreign Mission Society landed at Yokohama, the first Catholic priest to set foot in Japan in modern times, Heco was delighted. He stayed with the priest to help him.

During the celebrations marking the centenary of the rebirth of the Church in Japan, the Catholic Journalists Association will bring out a revised biography of Joseph Heco.

JESUITS BUILD NEW HIGH SCHOOLS, TWO CHURCHES IN JAPAN

TOKYO, Japan — During 1957 the Jesuits in Japan erected two new churches, a new high school and an auditorium as well as enlarging other facilities in this Far East nation.

According to the Jesuit Information Bureau here the Order has opened a new high school in Hiroshima, and added a large auditorium and gymnasium to Rokko High School in Kobe. New churches were erected in Tokuyama and Bofu.

The Jesuit tertianship novitiate at Hiroshima has been enlarged and St. Stephen church in Tottori has been enlarged. Study rooms were added to the Church of the Immaculate Conception in Kobe.

JAPANESE ADVERTISER USES SCRIPTURE TEXTS ON BIG ELECTRIC SIGN

TOKYO, Japan — An alert advertiser has given missioners in this huge metropolis unexpected support in preaching the Gospel.

This businessman has erected a huge, 25,000-bulb electric sign which flashes Scriptural texts to strollers along Tokyo's famous Ginza shopping district.

The advertiser got his idea for the sign from a recent photo exhibition which made use of Gospel texts as photo titles. The Japanese public displayed such an interest in the titles, that this advertiser decided to enlist the aid of Scripture to enhance the appeal of his sign.

ETHICS COURSE TO BE INTRODUCED INTO PUBLIC SCHOOLS IN JAPAN

MATSUYAMA, Japan — According to an announcement made by the Minister of Education for Japan a course in moral philosophy or ethics will be introduced in the ordinary program of the public schools of the country at the beginning of the next scholastic year.

Such a course will not be a complete innovation for the public schools of Japan where a course in morals or ethics was given in pre-war days in the form of anecdotes of the lives of illustrious Japanese patriots. It was in this way that the virtues of honesty, industry, frugality and, especially, patriotism were inculcated. For some reason this course was not included in the public school program of post-war Japan.

It is most likely the relaxation of morality among the young and, what is more, the increase in juvenile delinquency of present day Japan that has prompted the Ministry of Education to take the step of re-introducing the "morals" course in public education.

While applauding the step contemplated by the Ministry of Education many would call attention to another cause of the decadence of morality among the young in the unbridled freedom allowed the cinema and the press. One example is the case of the young man who, upon arrest for theft and for assault upon a young girl with a razor, explained that he was merely imitating what he saw in a moving picture.

Prior to the war it was possible to teach ethics on the basis of Shintoism or Buddhism. There was then also a military spirit in the country and that made its contribution as regards discipline.

According to the periodical "Asahi Shimbun" the new morals course will not be like the pre-war one since it will not have religion and divinity for its foundations.

The need of a religious foundation based on the Supreme Being and Legislator is widely acknowledged in Japan and it is for that reason that many look upon the Catholic Church with favor.

BELGIAN TOWN RAISES FUNDS TO ERECT HOME IN A JAPANESE CITY

HIMEJI, Japan — Wettern, a town of 20,000 in Belgium, held a "Japanese Weekend" to raise funds for construction of a house in this city.

When Father J. Spae, a native of Wettern and a missioner in Himeji, visited his hometown this fall, after heading a Japanese delegation to the World Congress of the Lay Apostolate in Rome, he delivered an address on conditions in Japan.

Upon hearing Father Spae's account of Himeji's housing shortage, a group of Wettern citizens decided to provide a home for a destitute Japanese family.

A committee was formed under the patronage of Bishop Emile de Smedt of Bruges and Eiji Wajima, Japanese Ambassador to Belgium.

The committee organized the Japanese Weekend, which opened with an exhibition of Japanese art cosponsored by the Belgian Ministry of Education. Thousands attended the event.

During the weekend a Mass was celebrated by Bishop Paul Taguchi of Osaka before a congregation of 2,000.

Proceeds from the weekend amounted to $1,111, which will be presented to the mayor and city council of Himeji by Father Spae when he returns next spring. It is hoped that a home can be built for a poor family with children or a family whose father was lost in World War II.

Results of the weekend, parts of which were televised, may prove to be more far-reaching. Currently a plan is being discussed which would place Belgian art works at the disposal of the Japanese Hierarchy for exposition in various Japanese cities.

JAPAN'S CHIEF JUSTICE APPEALS FOR SAFEGUARDING HUMAN RIGHTS; HAILS REFORMS UNDER OCCUPATION

TOKYO, Japan — Kotaro Tanaka, Chief Justice of Japan's High Court and a leading Catholic layman, urged that the ideals of democracy and human rights be safeguarded should Japan's postwar Constitution be amended.

In a speech before the Foreign Correspondents' Club here, the Chief Justice also warned against complacency and praised the reforms made during the postwar allied occupation.

He praised Gen. Douglas MacArthur and the Allied Occupation, to which he attributed the reforms. Among these he listed independence of the judiciary, condemnation of militarism, equal rights for men and women, and religious freedom.

Regarding the projected revision of the Constitution, Chief Justice Tanaka said that the fundamental concern should be to safeguard truth, justice and the common good.

Describing the press and courts as "twin pillars of democracy," Dr. Tanaka said the press is a powerful instrument for the formation of an enlightened public opinion which is needed if court prestige is to be increased.

He said that as Japan has no contempt of court law covering what is published, Japanese newspapers should voluntarily refrain from publishing anything calculated to inflame public opinion against an accused person, defame jurors or impair the independence of the judiciary.

There is no fundamental antagonism between the the press and the court since both aim to uphold truth and justice," he said.

NOVICE MISTRESSES CONFER IN TOKYO ON RELIGIOUS TRAINING

TOKYO, Japan — a striking feature of Catholic life in Japan is the high percentage of young people who enter religious institutes.

There are more than 1,000 novices in the various sisterhoods. Because

many of the older Religious are foreigners, the proper formation of these novices poses a problem.

To help solve this problem, a meeting of novice mistresses was held here at the request of Archbishop Maximillian de Furstenberg, Apostolic Internuncio to Japan.

Eighty nuns from all parts of Japan gathered here for three days. They heard lectures and discussed means of providing a traditional religious formation for Japanese postulants, using their language and adapted to their native temperament. Bishop Luke Arai of Yokohama was chairman of the meeting.

In his closing address, Archbishop de Furstenberg said that such meetings will have a profound influence on the future of Catholicism in Japan.

JAPANESE CATHOLIC NURSES HOLD FIRST NATIONAL MEETING

TOKYO, Japan — The newly established Japan Catholic Nurses' Association held its first national conference here.

After a Mass offered by the association president, Bishop Luke Arai of Yokohama, two days were devoted to discussions and the election of officers.

The association, which was formed at the express wish of the Holy See, includes both Religious and lay nurses. While seeking to promote the spiritual well-being and technical skill of the nurses, it also hopes to foster their social solidarity and enlist their aid in works of Catholic Action.

JAPANESE OFFICIAL STUDIES FARM WORKERS IMPORTATION

LOS ANGELES, U.S.A. — Gov. Masaru Sakamoto of Hyogo Prefecture in Japan toured several farm labor camps for Japanese nationals imported into this state and expressed doubts about any further importation of workers from his country.

He said many Japanese had told him living conditions were poor, and that contractors were pitting Japanese against Mexican farm workers.

The official noted that since the Japanese are brought here under contract between growers and an agency of the Japanese government, they do not have the protection of the Mexican workers who came under the terms of the U.S.-Mexican government agreement.

Representatives of the National Catholic Rural Life Conference repeatedly have voiced strong opposition to the Japanese worker program, claiming it depresses local wages and forces the Japanese into unnatural living conditions.

LAST SHIPMENT OF CEMENT DONATED TO NEW MANILA CATHEDRAL LEAVES JAPAN

YOKOHAMA, Japan — Seven thousand bags of cement, part of this city's contribution to the reconstruction of Manila's ancient cathedral, left here on the freighter Harunasan Maru.

This was the final portion of 60,000 bags of cement promised for the reconstruction work by Iwataro Ichiyama, governor of Kanagawa prefecture.

During its long history the cathedral has been destroyed four times by fire, earthquake, or war. The structure, now being rebuilt for the fourth time, has special significance to Japanese Catholics. When anti-Catholic persecution broke out in Japan 300 years ago, a group of Catholic noblemen were banished to the Philippine islands. One of them, Lord Takayama Ukon, is buried in the cathedral.

Almost completely destroyed during World War II when U.S. troops used heavy artillery to dislodge Japanese forces using it as a stronghold, the cathedral is being reconstructed with funds raised by the Filipino people and donations from all over the world.

CHAPEL AND CENTER IN TOKYO DEPARTMENT STORE WILL CLOSE

TOKYO, Japan — One of the world's most unusual Catholic chapel and community centers will shortly be closed here, marking the passing of a well-known Tokyo Catholic landmark.

It was announced that the days of the chapel and center, on the 8th floor of the large Mitsukoshi department store in downtown Tokyo, are numbered. The center was started ten years ago by Maryknoll Father Leopold Tibesar.

When Father Tibesar was looking around for a place where U.S. Catholics in Tokyo could meet one another and their Japanese fellow Catholics, the management of the department store offered to lease part of its 8th floor to him.

Since that time the chapel and center have played a vital part in the Catholic life of postwar Japan. It was the site of the formation of the Council of Catholic men, with both Japanese and U.S. members, and the National Catholic Central Committee, the nerve center of Catholic activity in Japan.

JAPANESE TOWN MARKS 320TH ANNIVERSARY OF CHRISTIAN UPRISING

HONDO, Japan — One of the most tragic persecutions of the Church began with a Christian uprising 320 year ago in this town in the Amakusa Islands.

Known as the Shimabara Revolt, the uprising ended only after the Japanese army had massacred nearly 37,000 Christians in April, 1638.

The 320th anniversary of the revolt was marked by a procession through the streets of this manufacturing town and an open air Requiem Mass at the foot of the Shimabara monument.

The Amakusa Islands form the western boundary of Nagasaki Bay. Catholicism was first preached here in Hondo during the year 1567, just eighteen years after St. Francis Xavier landed in Japan.

Almost the entire population became Catholic and there were at one time fifty-one parishes on the island of Shimo-jima. As the dark clouds of the Tokugawa persecution began gathering, Jesuit missioners moved their seminary and the famous Jesuit press here from the mainland.

As the momentum of the persecution, being carried on by Iemitsu Tokugawa, Shogun (war lord) of all Japan, increased the Amakusa islands

became the last place where the Christians were free to practice their faith. Consequently, many Catholics of the samurai (knight) class drifted to the islands and awaited the day when they would have to defend their freedom of conscience by force of arms.

When the Christians finally rose in revolt it was here at Hondo that it began. Folk tales relate that the fighting between Christians and the Shogun's warriors was so fierce that the Hondo river was stained red with blood.

The Christians, led by Masuda Shiro, marched twenty miles to the north and besieged a castle in Tomioka. After defeating the men defending the castle, the Christians crossed the Amakusa Sea to join forces with the Christians on the mainland who had also risen in revolt.

The total force of 20,000 fighting men and 17,000 women and children prepared to make a stand in the dilapidated Hara-jo castle in Shimabara.

Surrounded by steep cliffs on three sides, Hara-jo was well suited for defense. Alarmed at the prospect of besieging the castle, Tokugawa sent 90,000 of his best troops to engage the Christians.

For ninety days the Christian samurai battled beneath banners inscribed with the words: "Jesu, Maria e S. Iago." They outfought the besiegers and inflicted heavy losses on their ranks.

In desperation, the Shogun appealed for help from the Dutch traders at Nagasaki. A Dutch warship was finaliy dispatched to help the besieging army. Standing out to sea beyond the range of the smaller guns manned by Christians, the Dutch warship poured 406 shots into the castle during a 15-day period.

Finally, on April 12,1638, their ammunition spent, food and water supply exhausted, the Christian defenders were overwhelmed. They fought to the end using sticks, stones, and even rice pots. Of the 37,000 inside Hara-jo castle, all but 105 were massacred.

During the closing phase of the battle, an arrow bearing a message was shot from the castle. The message said the defenders were not fighting for political or economic gain, but "because our holy religion is one for which it is difficult to thank heaven sufficiently."

After more than 300 years, the Church returned to Hondo in 1952 when Irish Columban Father Patrick Creaton established a mission.

Currently there are only fifty Catholics here, but the pagans of Hondo are intensely interested in their Catholic past. Ceremonies marking the 320th anniversary of the revolt were held under the auspices of the town government, which expressed the hope that it will become an annual event.

KOREA

13 NEW COLUMBAN PRIESTS ARRIVE IN KOREA

SEOUL, Korea — Thirteen more Columban priests have arrived in Korea.

With eighty-two priests assigned to Korea, the Columbans outnumber all other Catholic foreign missionary so-

cieties here. The Columban Fathers have charge of two Apostolic Vicariates — Kwangju in the southwest, headed by Bishop Harold Henry and Chunchon, northeast of Seoul, headed by Bishop Thomas Quinlan, veteran missioner who was once in a Red prison camp in North Korea.

Among the new arrivals are five priests from the United States: Fathers Richard J. Parle of Omaha, Neb., James J. O'Brien of West Roxbury, Mass., John F. Roche of Roslindale, Mass. Michael MacFadden of Philadelphia, Pa., James Michaels of Washington, D.C.

Father James Michaels spent three years at the Gregorian University in Rome, taking his doctorate in Missiology in 1955. He is said to be one of the approximately ten priests in the world who possesses that degree. From 1955 to 1957 he was Dean at St. Columban's Seminary in Milton, Mass.

Among the Irish arrivals is Father Paul Kenny who was awarded an M.A. in anthropology at Fordham University in 1957.

The arrival of the thirteen priests in Korea brings to 405 the number of Columbans serving in the missions in Korea, Japan, the Philippines and the Fiji Islands.

KOREA'S 'CARROLL FARM' HAS AIDED RESETTLEMENT OF POW'S WHO ONCE HAD NO FUTURE

HWACHON, Korea — A sign on a dusty roadside near the Hwachon Reservoir has guided many Korean refugees on their long journey toward rehabilitation.

Painted on the wooden sign in big letters are the words "Carroll Farm, Catholic Relief Services — NCWC, Korea."

"Carroll Farm" is named for Msgr. George Carroll, Maryknoll director of Catholic Relief Services — National Catholic Welfare Conference in Korea and Apostolic Administrator of the Vicariate Apostolic of Pyongyang, North Korea. He sponsored the resettlement farm and helped set it up this spring.

Since then it has been instrumental in the resettlement of many Korean refugees and former North Korean POW's in southern Korea.

But the story of Carroll Farm really began four years ago when Laurent Tjang was faced with a grim and apparently hopeless future. Laurent, a Catholic who had lived in the Pyongyang vicariate in North Korea, had just been released from a POW camp in the south.

Like thousands of other refugees he had no money, no home, no friends — no future.

Laurent turned for help to a Catholic priest. The priest made contact with CRS-NCWC on his behalf. This relief organization was then in the process of planning a rehabilitation program for refugees.

Soon Laurent and other former POW's were in business in Seoul making candles. In a country with most of its power lines destroyed, candle making is a good line of business. In a short time the POW's were supporting themselves and their families.

This year another rehabilitation project got under way. Laurent Tjang

was the Korean placed in charge.

The new project is resettlement on farms in Kangwondo province. The farming land, a gift from the government, is in the liberated area a little north of the 38th parallel, near South Korea's biggest hydroelectric plant at the Hwachon Reservoir.

CRS-NCWC is helping the project, which now supports eighty people. To date, besides $4,000 in cash, the relief organization has donated supplies of tents, comforters, flour, corn meal milk and beans. Distribution of the supplies has been administered by the Columban Fathers of Choon Chun, who attend to the spiritual welfare of the people living at Carroll Farm.

The refugees began work at the farm in May. They had a good crop of beans, millet and sorghum. Next year they hope to have some fields ready for rice planting.

Carroll Farm boasts ten beehives with 20,000 bees in each hive. The candlemakers of Seoul buy the wax and use it in altar candles for Catholic churches. Thus Laurent Tjang's project is gradually becoming self-supporting and independent of outside help.

CAPTURED BY REDS 3 TIMES, YOUNG KOREAN PRIEST NOW MAKING UP FOR 'LOST TIME'

PITTSBURGH, U.S.A. — A young priest here who was captured by North Korean Reds three times is making up for "lost time."

He is Father Thaddeus C. Kim, 30, of Seoul, Korea, who was a chaplain in the Korean Navy for five years. Father Kim is now a resident priest at St. Paul Cathedral here. He will begin sociological studies at Duquesne University here in February.

Father Kim's first contact with the Communists was at Seoul in June, 1950, when the Reds captured the city. He was then a deacon at Holy Ghost College in Seoul. He was arrested by the Reds and put in a makeshift prison but escaped by crawling through a hole in the floor.

His freedom was short-lived. He was caught and again placed in confinement. This time his escape was easier. He climbed over an outside wall.

He was recaptured in Inchon. Before he had a chance to "slip out" again, the U.S. Marines landed in Inchon and liberated him.

He was ordained a few months later at Holy Ghost Seminary in Seoul. His hide-and-seek activities with the Reds all took place within a four-month period.

After ordination he was named assistant pastor of Immaculate Conception Cathedral in Seoul. In 1952 he was appointed a chaplain in the Korean Navy and Marine Corps.

Father Kim said the number of Catholics in the Korean Navy is only about two per cent, but the convert rate is high.

A native of Inchon, he is the oldest son in a family of two boys and two girls. All live in Inchon.

Father Kim had attained the rank of lieutenant commander when he was discharged from the Korean Navy last September. He was sent to Pittsburgh by Bishop Paul M. Ro, Vicar Apostolic of Seoul.

OVER 350,000 CATHOLICS AND CATECHUMENS IN KOREA

SEOUL, Korea — The adult Catholic population of Korea has grown by 31,613 since June 30, 1956, according to figures released here by Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon and regent of the Apostolic Delegation here.

The total Catholic population of the country is now 286,527. Catechumens number approximately 80,000.

The faithful are served by 350 priests, who are assisted by 1,652 catechists. The Church maintains forty-nine schools, thirty-two orphanages, thirty-six hospitals and fourteen clinics.

COLUMBAN BISHOP RETURNS TO KOREA TO TAKE OVER HIS VICARIATE

KWANGJU, Korea — More than 2,500 Catholics from all parishes of the vicariate turned out for the first Pontifical Mass sung by Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, on returning here from his consecration in the United States.

The Columban prelate was consecrated last May in Boston by Archbishop Richard J. Cushing. His arrival here to take over his vicariate was a cause for major celebration. A large hall where he offered the Mass and where his people were seeing him as a bishop for the first time was filled. Some people stood outside.

In the sanctuary were the four Korean bishops: Bishop Paul Ro, Vicar Apostolic of Seoul; Bishop John Sye, Vicar Apostolic of Taegu Bishop Bartholomew Kim, Vicar Apostolic of Chanju, and Bishop John Choi, Prefect Apostolic of Pusan.

Bishop Henry, who had been Prefect Apostolic before Kwangju was raised to a vicariate last spring, told his flock during the Mass:

"Today we can thank God for many things — for peace in Korea; for the phenominal progress of the Church in Korea in recent years; for the elevation of the prefecture to a vicariate. But we must not become complacent. There are still more than three million pagans in this vicariate, whose conversion the Pope has entrusted to us. "We need the help of every priest, every Brother, every Sister and every Catholic in the vicariate to accomplish this work."

Later, in the Sacred Heart Church in Kwangju — which will serve as his pro-cathedral — the Bishop was installed as first Vicar Apostolic of Kwangju. Bishop John Sye read aloud the papal document elevating Kwangju to the rank of vicariate. The priests made their obedience to the Bishop and the ceremony concluded with Benediction of the Blessed Sacrament.

Bishop Henry was educated in Columban seminaries in Ireland and America. Ordained in St. Columban's, Omaha, Nebr., in Dec. 1932, he came to Korea in 1933, with the pioneer group of Columbans. He was arrested by the Japanese, on Dec. 7,1941, and was repatriated in August, 1942. He joined the U.S. Army as a chaplain in 1943 and saw

service in Europe with General Patton's Third Army. He was decorated with the Bronze Star for bravery.

He returned to Korea in 1947, as Vicar General of the Kwangju Prefecture under Msgr. Patrick Brennan. When Msgr. Brennan was taken prisoner by the Reds in 1950, Father Henry acted as Pro-Prefect until Dec. 3,1954, when he was appointed Prefect.

On March 7, 1957, Kwangju was raised to a vicariate and Bishop Henry was appointed first Vicar Apostolic. In 1950, when Bishop Henry was put in charge, there were 9,000 Catholics in the territory. Today there are 30,000 Catholics in the vicariate.

LAOS

RED'S ENTRY INTO LAOS GOVERNMENT WORRIES SOUTHEAST ASIA CATHOLICS

VIENTIANE, Laos — The naming of two Communists to the government of Laos has caused anxiety among Vietnamese and other Southeast Asia Catholics.

Church authorities here fear that the recent entry of the Reds into a new coalition government may be the first step to a complete Communist takeover and that the country's 12,000 Catholics may suffer the fate of the faithful in all Red-dominated areas.

Laos, formerly a part of French Indo-China, is a country with a population of approximately 1,500,000. It lies to the south of China between Thailand and Communist-controlled northern Vietnam. Its Catholics, divided between the Apostolic Vicariate of Vientiane and the Apostolic Prefecture of Thakhet, are served by close to sixty priests.

The government was recently reorganized when two northern provinces, Phongsaly and Samneua, which have been under Communist rule, were reunited with the rest of the country.

The Communist leader of the two provinces, Prince Souphanouvong, half brother of Laotian Premier Souvanna Phouma, entered the government as Minister of Reconstruction and Town Planning. The other Red cabinet member is Phoumi Vong Chit, Minister of Religion and Fine Arts.

PHILIPPINES

FILIPINO COMMUNICATIONS WORKERS ATTEND RETREAT

MANILA, Philippines — A retreat for communications workers has been sponsored here by the Apostleship of the Good Press, a new organization founded to promote Christian ideals through the press, radio, television and the movies.

The retreat, held in the downtown church of Santa Cruz, was broadcast to enable communications workers to hear the talks in their offices if unable to attend.

Among the speakers was Father Edward De Persio, chaplain of the Apostleship and N.C.W.C. News Service correspondent here.

Officiating at Benediction of the Blessed Sacrament during the three-day retreat were, Archbishop Rufino J. Santos of Manila, Auxiliary Bishop Vicente P. Reyes of Manila and His Excellency Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines.

BIRTH CONTROL, DIVORCE TWO MAIN THREATS TO FAMILY LIFE, FILIPINO PRESIDENT TELLS NATIONAL CONFERENCE

MANILA, Philippines — Birth control and divorce are the two main evils threatening the modern family, President Carlos P. Garcia of the Philippines told 500 delegates to the first National Conference on Filipino Family Life here.

In his keynote address to the conference, the President said:

"Without children, marriage fails in its mission, the home is incomplete and the family lacks the strongest reason for staying together. Divorce, being a frontal attack against the institution of marriage, is itself the final disintegration of the family."

Father Francis Lynch, American Jesuit who edits the periodical, "Philippine Studies," told the delegates that industrialization and a false concept of romantic love are making inroads on the once tightly knit Filipino family.

In their final reports delegates to the conference called for the following:

1. Reaffirmation of Christian belief in the indissolubility of marriage.

2. Social ostracism for married people caught in infidelity.

3. Rigid enforcement and stiffer penalties for the sellers of obscene literature, sellers of alcohol to minors and those showing obscene movies.

4. Fuller implementation of optional religious instruction in schools, with the Department of Education inviting Church leaders to re-examine the religious instruction law.

5. Increasing the proportion of men teachers to women teachers to achieve a proper balance between the influence of men and women on children.

6. Setting up of more guidance centers and marriage counseling services.

SISTERS, STUDENTS AT MANILA SCHOOL PERSUADE COMPANY TO CHANGE OBJECTIONABLE ADS

MANILA, Philippines — Students and Sisters at Maryknoll College here pooled their resources to persuade a soft drink company to clean up its advertisements.

The cafeteria of the college serves more than a thousand students. When the soft drink company tried to install a machine, both students and Sisters said:

"Your advertisements are objectionable. We prefer to do without your product until they are improved."

After holding out for several months, the company capitulated.

"Believe it or not," one of the Sisters said, "the salesmen came to show the new series of advertisements to Sister Celine Marie, in charge of the cafeteria. They are Philippine rural scenes and are truly inspirational."

She reported Sister Celine Marie as saying, "We won, but the company did too. We are selling more of their soft drinks to the students."

NEW MISSIONERS ARRIVE IN PHILIPPINES; MORE TO COME

MANILA, Philippines — During the early part of this year a large number of new missioners have arrived in the Philippines.

Recently ten new Columban priests have come here and have been assigned to Luzon, Negros and Mindanao Islands.

Five American Franciscans have arrived to work in Negros and Leyte Islands. Two American Divine Word Fathers have also come. Nine Passionists are scheduled to open a new district in Cotobato on Mindanao Island.

During the present year about ten Maryknoll Fathers will begin work in Davao.

The Mill Hill Fathers and the Redemptorists, among others, have increased their personnel in the Islands during the past year.

U.S. PRIEST, FOUNDER OF FILIPINO ARMY CHAPLAIN SERVICE RETURNS TO CELEBRATE ITS 20TH ANNIVERSARY

MANILA, Philippines — Father Edwin Ronan, a Passionist priest of Houston, Tex., has returned to the Philippines, where he founded the Filipino Army Chaplain Service twenty years ago.

White-haired now but retaining his military bearing, he was warmly welcomed on his arrival by Archbishop Rufino Santos of Manila.

Father Ronan came to the Philippines in 1937 at the request of the late President Manuel L. Quezon.

The Arkansas-born priest had served in the U.S. Army Chaplain Corps in France during World War I and was stationed in California when he met President Quezon under rather unusual circumstances.

For years President Quezon had been a Mason and estranged from the Church. In 1930 he made a trip to the United States with the late Archbishop Michael J. O'Doherty of Manila.

During this trip President Quezon signed his withdrawal from Masonry, but he did not make his confession. Long a victim of tuberculosis, he took up residence in the Monrovia Sanatorium near Los Angeles. He met Father Ronan. It was to Father Ronan that he made his first confession after his years of estrangement.

When President Quezon wished to organize the Chaplain Service some years later, he decided Father Ronan was the man for this task.

Father Ronan organized the service on the plan of the American Chaplain Corps with which he was already familiar. He began it with thirty chaplains, twenty-four of whom were Catholics.

"I did pretty well by my boys," Father Ronan reminisces "seven of them became bishops."

Then he adds, with a grin, that of the seven, only two became Catholic bishops. Four other chaplains became Aglipayan (Independent Church of the Philippines) bishops, and one became a Methodist bishop.

When the seconnd World War began, Father Ronan and most of his "boys" went along with the retreating

Filipino and American forces down the Bataan peninsula, and then over to Corregidor. Father Ronan was called to Corregidor by President Quezon himself, and was a passenger on one of the last planes out.

Father Ronan's flying privileges took him only as far as Mindanao in the southern Philippines. He tried to get other transportation to Australia but was unsuccessful. Eventually he was picked up by the Japanese. He was interned in a camp outside Tokyo. He was repatriated to the United States after the war.

In recent years, Father Ronan has been at the Passionist monastery in Houston.

SAYS COMMUNISM HAS HELPED FREE WORLD UNITY, CHURCH VITALITY

MANILA, Philippines — Communism has made an unwitting contribution to the Catholic Church and the free world, a former British Communist editor who is now a Catholic journalist said here.

Douglas Hyde, addressing a convention of student leaders in Philippine Student Catholic Action, contended that the threat of communism has served to bring the nations of the free world into closer unity with one another.

He also stated that the Catholic Church has gained increased vitality from mission activity intensified to meet the challenge of international communism. Mr. Hyde, former news editor of the Daily Worker of London, is now an editor of the Catholic Herald, English Catholic weekly.

Mr. Hyde stopped in Manila on a return journey from a seminar of the Southeast Asia Treaty Organization (SEATO) held in Baguio, Philippines. He was a representative of the United Kingdom.

Mr. Hyde was responsible for the insertion into the seminar's report of the declaration that communism is a spiritual problem, as well as a social and military problem, and must be met primarily at the spiritual level.

TAIWAN

CHINESE CARDINAL RECUPERATING FROM HEART DISORDER IN ROME HOSPITAL AFTER LONG TRIP

ROME — His Eminence Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peking, is graudally recovering from a heart disorder in a hospital here which he entered after his arrival from a tour of the Far East.

Cardinal Tien spent almost two months on Taiwan, visiting the Church there and taking account of the advances made during recent years.

He is in the Hospital of the Holy Spirit in Rome which is operated by the Sisters of the Divine Word. The heart condition, aggravated by his long travels from the United States to Tokyo, Taiwan, Manila and finally Rome, is said to be gradually improving.

While in the hospital, Cardinal Tien, a member of the Society of the the Divine Word, has been visited by His Eminence Pietro Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, and His Eminence Celso Cardinal Costantini, Chancellor of the

Holy Roman Church, who was once a missioner in China.

The Cardinal is expected to remain in Rome for several more weeks before returning to the United States, where he lives in the seminary of the Fathers of the Society of the Divine Word, Techny, Ill. It is expected that during that time he will be received by His Holiness Pope Pius XII, to submit a report on the condition of the Church in Taiwan.

CHRISTMAS MASSES IN RENTED STORE, MOVIE HOUSE, NEW CHURCH TELL STORY OF CHURCH'S PROGRESS ON TAIWAN

PEI TOU, Taiwan — From rented store to movie theater to new brick church — that was the story of three Christmas celebrations here in Pei Tou in central Taiwan.

The mission here was set up by Maryknoll Father Michael O'Connor, who started instructing his first converts in 1955. He introduced the town to Christmas the same year, celebrating Mass in a small rented store.

By the following year Father O'Connor had almost a thousand converts and had to borrow the local movie theater to accommodate them for the Christmas Mass.

Early last year the mission was made an independent station with a resident priest, Maryknoll Father Josepn A. McDonald.

"When I arrived in Pei Tou, I found more than a thousand Catholics," Father McDonald said. "It appeared to me that we needed a church badly. It did not seem right to continue saying Mass in a theater."

Monsignor William F. Kupfer, M.M., Apostolic Prefect of Taichung, in whose See Pei Tou is located, agreed that a church was essential. Brother Albert Staubli, Marynoll's builder-architect, drew up the plans and Father McDonald got to work.

A church with seating for over 400 people will be completed by Christmas on the main north-south highway running through Pei Tou. The first Mass was celebrated there by Father McDonald on Christmas morning.

Because of the growing importance of the Pei Tou mission, Father McDonald is now assisted by Father Richard Devoe, M.M.

The Pei Tou mission is typical of the numerous new missions on Taiwan. During the last few years more than 400 missioners, mostly veterans expelled from Red China, have been establishing themselves in towns and villages where previously Christ and Christmas were unknown.

As in Pei Tou, the missionary efforts have been crowned with considerable success. Taiwan's Catholics showed a five-fold increase in five years and now total more than 114,000.

ARCHBISHOP OF TAIPEI CALLS TAIWAN CRIME WAVE A SOCIAL MALADY

TAIPEI, Taiwan — This city's Catholic archbishop has called a recent crime wave, which has climaxed a four-fold increase in crime during the past eight years, a social malady.

Archbishop Joseph Kuo of Taipei said the recent outbreak of violent

crimes was result of a growing desire for luxuries and a lack of moderation.

"I appeal to our youth to develop the ancient national virtues of diligence and frugality," said the Archbishop. "They must understand the evil of illegal gain, the morality involved in killing and self destruction."

The prelate also called for a greater regard for an understanding of, spiritual values; a checking of habits of luxury, and a single-minded combatting of that materialism which leads to communism.

Archbishop Kuo's statements were quoted at length and at the head of a series of statements by religious leaders, Buddhist and Protestant, published in the China Youth Corps news service.

Taiwan has been known in the past as one of the most law abiding states in the Far East. Because of this the growing crime rate, while relatively not excessive, has shocked religious leaders, educators and the people.

The influential English-language daily, China News, in an editorial entitled "Stop the Crime Wave," stated:

"In recent weeks more crimes of the most gruelling form have been committed in Taipei and other cities of the island than perhaps at any other time in the history of the island."

"The prevalence of such violent crimes as murders and sex killings have baffled the authorities, who have boasted of good law and order on Taiwan."

Earlier this year Col. Lee Pao-chu, chief of the Criminal Investigation Division of the provincial police, reported that crimes had risen to 41,931 cases in 1956 from the figure of 10,544 in 1949.

Col. Lee's report showed that educational status is a factor in the increase of crime. A majority of the offenses have been committed by persons who were illiterate, or who had only primary school educations. College graduates were involved in less than one-half of one per cent of the cases.

ARMY SERGEANT ON TAIWAN ADOPTS TWO ORPHANED CHILDREN

TAIPEI, Taiwan — Two adopted daughters of a U.S. Army sergeant were baptized in the Church of the Holy Redeemer here recently.

The chubby, bright-eyed little girls were given the names Linda and Denise by their new parents. M/Sgt. and Mrs. Edward F. Martell of Framingham, Mass.

The little girls, one aged three and the other less than two, were orphaned earlier this year when a chemical plant exploded here, killing their father and fatally injuring their mother. Two other children are being cared for by relatives.

Sgt. Martell, a member of the U.S. Military Assistance Group on Taiwan, and his wife, Marion, read of the tragedy in a local paper. Being childless, they contacted the children's relatives and asked to adopt the girls.

After patiently complying with the adoption laws for both the United States and Nationalist China, the Martells were awarded custody of the girls.

WILL ERECT STATUE OF OUR LADY IN TAIWAN PARK NAMED FOR PAGAN 'HEAVENLY MOTHER'

TAIPEI, Taiwan — Local authorities here have agreed to the erection of a statue of Our Lady in a new public park named in honor of the "Heavenly Mother" — though the original name referred to a pagan goddess.

Tien Mu (Heavenly Mother) is a suburb of Taipei. When laying out a park there recently, the local government appealed to the inhabitants to install some statue of meaning and beauty.

Pastor of the mission at Tien Mu, Father John Herrijgers, a Dutch Vincentian, and the local Catholics thought it would be fitting to erect a statue of Our Lady. Some of the more influential Catholics spoke to the local government representatives and the Catholic offer was accepted.

Father Herrinjgers has already placed an order for an eight-foot statue of the Immaculate Conception. Catholics of the district — including some American families living nearby — will meet all expenses involved.

The place was originally named Tien Mu by a community of fishermen who thus showed their traditional devotion to Ma Tsu, goddess of the seas. Ma Tsu is said to have been miraculously born in the Chinese coastal province of Fukien in the 10th century, and to have been taken to heaven on a cloud at the age of 28.

Her cult spread rapidly among the fishermen of the South China Seas and among the farmers of the coastal provinces. Early settlers from the coastal areas brought her cult here. Devotion to Ma Tsu is widespread on Taiwan and some 330 temples have been built in her honor.

It is indicative of the present progress of the Church on Taiwan that in a district originally named to honor Ma Tsu, the rightful Mother of Heaven is to be enthroned.

TAIWAN PUBLISHING HOUSE IS SPONSORING STORY CONTEST TO ENCOURAGE CATHOLIC WRITERS

TAIPEI, Taiwan — The Hua Ming Press, Catholic publishing house here, has recently taken steps to encourage young Catholic writers.

It has inaugurated a series of story contests among Catholic university students and graduates of the last two years.

Cash prizes are to be awarded the writers of five winning stories and all stories accepted and published by Hua Ming will be paid for at a fixed rate.

The Immaculate Heart of Mary Fathers, who staff Hua Ming, have set up a committee of five Chinese priests to act as judges.

Father Albert Geusens, C.I.C.M., director of Hua Ming, feels that the contest will encourage young Catholics with literary ability to employ their talents on themes primarily Catholic.

"It is comparatively easy to find young writers who will translate Catholic books and articles," says Father Geusens. "There is however a dearth of young writers who have the courage to write original stories with a Catholic motif."

The purpose of these literary contests is two-fold — to encourage young Catholic authors to express their faith in writing and to supply more stories which are both Catholic in inspiration and typically Chinese.

Suggested subjects for stories are conversions, the struggle between superstition and the faith, adaptation of Chinese culture with Catholicism, the Passion of Our Lord as seen through Chinese eyes, life of the persecuted Catholics and clergy on the Red-hell mainland of China and Easter or Christmas stories in Chinese setting.

THAILAND

BANGKOK CHURCH ERECTED FOR CHINESE CATHOLICS IN THAILAND

BANGKOK, Thailand — Two archbishops of Burma and six bishops of Thailand were present for the consecration of the Church of St. Louis for Chinese Catholics in the southern quarter of Bangkok.

This quarter of the populous city of Bangkok has a population of more than 300,000 of whom half are of Chinese or Sino-Siamese descent. A former China missioner has been appointed pastor of the new church where the Chinese and Siamese languages will be used in sermons and for such services as are usually conducted in the vernacular.

There are about 2,000 Catholics in this quarter of the city at the present time. It is also planned to erect a chapel annex, about a mile distant from the new church, for the workers of the abattoirs where about two hundred Christians are employed. The presence of many Chinese and Annamite Christian workers in these abattoirs is explained by the fact that Siamese Buddhists are forbidden by their religion to slaughter animals.

VIETNAM

REFUGEE BISHOP APPOINTED APOSTOLIC ADMINISTRATOR OF SOUTH VIETNAM DIOCESE

QUINHON, Vietnam — His Excellency Bishop Peter Pham-ngoc-Chi, refugee Bishop of Vui Chu in Northern Vietnam, has been confided with the Apostolic Administration of the Vicariate of Quinhon which is situated in situated in mid-eastern part of free Vietnam.

He has reported an extraordinary movement toward the Church and has called attention to the great need for missioners.

During a pastoral visit to the various parts of the vicariate Bishop Pham-ngoc Chi learned from many priests that there is an eagerness on the part of the non-Catholics of the territory to become familiar with the teaching of the Church. Catechumens are very numerous, he reported, and they come spontaneously.

This spontaneity on the part of non-Catholics was demonstrated several times. In the village of Darang, a non-Catholic village, the bishop was acclaimed by the people who enthusiastically expressed their desire to enter the Church. In another city, non-Christian except for 2,500 recent converts, the bishop was given a

triumphal welcome by the people who, in spite of extreme proverty, managed in a single day to get together hundreds of Papal Flags for a demonstration in his honor. In some cases villagers walked as much as five miles to meet the bishop and to escort him.

That the Vietnamese, are as to speak "naturally Christian" seems to be verified every day. Endowed with good sense, very attached to good morals and well-disposed to the Church the majority of Vietnamese willingly listen to discourses about the Catholic religion.

To take advantage of this happy situation the mission of Quinhon has only about sixty priests to work among 3,000,000 inhabitants and many of those priests are physically unable to meet the demands of the task of teaching. There is also a great lack of teachers, both Brothers and Sisters, and the mission is hastening the training of many lay teachers.

Bishop Pham-ngoc Chi plans to meet the immediate missionary problem by setting up four stations equidistant north, south, east and west from a mission center. As things now stand missioners here fear that they will be overwhelmed by catechumens. It has been ascertained that forty additional missioners here would gain at least a million new converts within the next ten years for the Church.

No doubt, this progress is due largely to the unveiling of Communist hypocrisy on the one hand and to the enlightened courage of Catholics under Communist oppression. Above all it is due to the merits of the new Martyrs and Confessors of the Faith in Communist-held North Vietnam.

RED IN NORTH VIETNAM ALLOW CHURCH LIMITED FREEDOM

ROME — A relaxation in Communist North Vietnam's anti-Church program has resulted in many pagan families studying the Catholic religion in preparation for conversion.

In one village five families totalling twenty-eight persons presented themselves for that purpose in the course of a single week. There are indications that thousands would do the same if there were true religious freedom.

In the Minor Seminary of Hanoi the scholastic year began with 198 seminarians of several vicariates. The seminary of another region is still closed because the regime there is more troublesome to Catholics: an ecclesiastical superior from the latter could never even obtain permission to visit Hanoi.

In Bui-chu, on the other hand, there is a Catholic college with 700 students and a few kilometers distant from the city the Dominican Sisters have about 300 students under their care.

When the Apocalypse was published in Vietnamese recently the government censor hesitated before giving permission as there was a suspicion that it was in some way aimed against the regime. Permission was finally granted and the Apocalypse and the Gospels were printed in Vietnamese and distributed free of charge in the various vicariates.

VIETNAMESE CATHOLIC STUDENTS ASSOCIATION IN U.S. PLANS SPECIAL AID FOR NEW STUDENTS

CHICAGO, U.S.A. — The Vietnamese Catholic Student Association held its seventh annual meeting in Chicago at the beginning of the present scholastic year with seventy of its eighty-nine members in attendance.

This association, was founded in 1951. It publishes a monthly bulletin called "Chuong Viet" which is generally written in Vietnamese.

Chuong Viet is a special attraction for the students who find very little reading matter in their own language while they are studying in the United States and Canada. The bulletin also provides an opportunity for them to write. Its contents are usually divided as follows: News about Vietnamese students in the United States and also of graduates who have returned to Vietnam; articles on education, social science, engineering and other sciences and, finally, a miscellaneous section.

At the last meeting the Association moved to make greater efforts in helping students, who are coming to the United States and Canada, before they leave Vietnam. A committee was formed to improve the system of "big brothers and big sisters" which had been tried before but not very successfully.

The aim of the new committee will be to make contact with future students with the object of informing them about life and studies in the United States. The Committee will give advice on travel and it will also endeavor to have friends meet the students when they arrive at the ports in the new world.

UNITED STATES AND CANADA CATHOLIC VIETNAMESE EDUCATION PROGRAM

CHICAGO, U.S.A. — According to the annual report which the Reverend Emmanuel Jacques, director of the Catholic Vietnamese Education Program, sent to the bishops of American dioceses in which there are Vietnamese students, there are at present ninety-five students from Vietnam in the United States and Canada.

Of the total thirty-five are graduate students and sixty are in undergraduate courses. Father Jacques reports that sixty-nine of these students are Catholics and twenty-six are non-Catholics. The total number includes eight priests, three Sisters, nine seminarians, thirty-eight laymen and thirty-seven laywomen.

These students are enrolled in the following courses: seventeen in engineering; twelve in social sciences; ten each in economics and in natural sciences; nine each in medical science, in business administration and in seminary courses; eight in education, with the remainder in psychology, journalism, humanities and agriculture.

Of the ninety-five who are studying under the program sixty arrived with full scholarships and twenty-five with partial ones. In the course of time some of these were able to support themselves fully or at least in part and thus thirty-two who began on scholarships are now on their own and nine are on lesser scholarships.

All of the scholarships given to newly arrived students, with the exception of two, were granted by Catholic colleges or universities. During the present scholastic year fifteen new students came to the United States and Canada under the program.

WHOLE VILLAGES IN SOUTH VIETNAM JOIN THE CHURCH

QUI-NHON, Vietnam — Mass conversions of entire villages were reported at a meeting of the Diocesan Missions Committee here.

They confirm the report of a rapid increase in the number of people desiring to enter the Church that was made earlier by Bishop Pierre M. Pham-Ngoc-Chi, Apostolic Administrator of Qui-Nhon anl Vicar Apostolic of Bui-Chu.

One priest told of visiting the newly converted village of Hai-giang and being met by a committee sent from neighboring Phuoc-hai.

"Have pity on us, Father," he quoted their leader as saying. "We too desire to embrace the divine Faith."

The delegation represented about one-third of the inhabitants of a village with a population of about 1,000.

A Redemptorist priest reported that he had visited a non-Christian village during a vacation. He had been kept up all night answering questions from people who seemed eager to receive Catholic instructions.

All of the priests here are kept busy to their full capacity. One old priest, a former Communist prisoner, increased his list of catechumens to include the populations of twenty villages, within a period of about four months.

Unable to satisfy the demand of the people for religious instruction and having already exhausted the capacity of the missioners, Bishop Pham-Ngoc-Chi has announced the establishment of a missionary institute to train laymen to teach the tenets of the Faith. Already 130 young Catholic laymen have been sent forth to give aid to the overworked priests.

Many Catholic refugees from Communist North Vietnam are taking part in the program to spread the Faith among the eager people. It is believed here that the oppression that was inflicted on them by the Reds, and the open persecution of the Church by Communists, have done much to stimulate this greatly impressive desire for Christianity.

CATHOLIC POPULATION OF VIETNAM NEARS ONE AND A HALF MILLION MARK

Rome — Vietnamese Catholics today number almost one and one-half million, according to the latest statistics compiled here.

Catholics in the six territories of South Vietnam, inclusive of refugees, number 1,230,755. In North Vietnam, under Communist domination, Catholics number 250,000 at most.

There are 1,596 priests in all Vietnam: 1,396 south of the 17th parallel and about 200 in the north. In South Vietnam minor seminarians number 1,642 and major seminarians, theologians and philosophers, number 363. There are no statistics available concerning seminarians in the north.

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